

**BUXORO DAVLAT UNIVERSITETI**  
**HUZURIDAGI ILMIY DARAJALAR BERUVCHI**  
**DSc.03/04.06.2021.Fil.72.03 RAQAMLI ILMIY KENGASH**

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**QARSHI DAVLAT UNIVERSITETI**

**SHUKUROVA SABOHAT ODILOVNA**

**JON STEYNBEK VA NAZAR ESHONQUL ASARLARIDA**  
**SHAXS ERKI VA JAMIYAT MUNOSABATLARINING**  
**BADIIY-FALSAFIY TALQINI**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik**

**FILOLOGIYA FANLARI bo‘yicha falsafa doktori (PhD) dissertatsiyasi**  
**AVTOREFERATI**

**Buxoro – 2023**

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**The contents of the dissertation abstract for a Doctor of Philosophy (PhD) in Philology**

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A handwritten signature in blue ink, likely belonging to one of the officials mentioned in the text.

## **KIRISH (falsafa doktori (PhD) dissertatsiya annotatsiyasi)**

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon adabiyotshunosligida inson va jamiyat munosabati, ular orasidagi ijtimoiy-ruhiy bog'liqliklar, ziddiyatlar tasviri realistik ruhdagi asarlar yaratish imkoniyatlarini kengaytirganligi sababli azaldan ayricha qiziqish uyg'otib kelmoqda. Badiiy adabiyotda interdiskursivlik va intertekstuallik tamoyillarining ustuvorligini, voqea-hodisalar mantiqiy zanjirini tarkib toptirishda asar yaratilgan davr va sharoit vujudga keltirgan omillarni, g'arb va sharq ijodiyot vakillarining asarlarini inson va jamiyat munosabatlari rakursida kuzatish, shaxsning takomili yoki tanazzulidagi ijtimoiy illatlarni yoritishning ijtimoiy-psixologik qirralarini tekshirish jamiyatning madaniy taraqqiyotini, badiiy-adabiy tafakkurini, ma'naviy-axloqiy negizlarini, umuminsoniy qadriyatlarini mustahkamlashda muhim ahamiyat kasb etadi.

Dunyo adabiyotshunosligida adabiy tur va janrlar tabiati va imkoniyatidan kelib chiqib, badiiy ijod jarayonining turli davriy bosqichlarida inson va jamiyat munosabati keng ko'lamli tadqiqotlarda atroflicha tahlil etilgan. Inson va jamiyat o'zaro ta'siri g'aydalantirilgan XX asr oxiri – XXI asr boshlarida adabiy munosabatlar, AQSh hamda o'zbek nasridagi spesifik yangilanishlar, hayot materialining, tasvir uslubiy mushtarakliklari asosiy omillarining real talqinini ta'minlash, ikki ijtimoiy muhit vakillari – Jon Steynbek va Nazar Eshonqul ijod uslubining badiiy taraqqiyot xususiyatlari, inson va jamiyat munosabatlari yoritilishining poetik tamoyillari, ijtimoiy-psixologik omillari, badiiy-uslubiy talqin xususiyatlari, yozuvchilarning mahorati, qahramonlar tasviri, obraz tanlash va uni tasvirlash mahoratidagi ideografik belgilarni yoritish qiyosiy adabiyotshunoslik sohasining ilmiy talqin doirasini kengaytirish, tarixiy asarlarda badiiy zamon kontsepsiyasini shakllantirish imkonini beradi.

Mamlakatimizda keng ko'lamli islohotlar amalga oshirilayotgan bugungi kunda barcha sohalar kabi qiyosiy adabiyotshunoslik ham davr talabiga muvofiq tadqiqotlar bilan boyitilib, uning ilmiy-nazariy va amaliy-kontseptual asoslarini mustahkamlash ustuvorlik kasb etmoqda. "... Adabiyot va san'atga, madaniyatga e'tibor – bu avvalo xalqimizga e'tibor, kelajagimizga e'tibor ekanini, buyuk shoirimiz Cho'lpon aytganidek, adabiyot, madaniyat yashasa, millat yashashi mumkinligini unutishga bizning aslo haqqimiz yo'q"<sup>1</sup>. Adabiy mushtaraklik, adabiy o'xshashlik, adabiy ta'sir, taqlid, an'ana va novatorlik kabi masalalarning konkret yozuvchilar ijodi misolida tadqiq etilishi jahon adabiyotining ta'siri o'ta kuchaygan, bu ta'sir ba'zan badiiy adabiyotning spetsifik qonunlariga e'tiborsizlik shaklida ham voqelanayotgan bugungi kunda o'ta dolzarblik kasb etadi. Mana shu dolzarb masalaning konkret adiblar ijodi misolidagi tadqiqi milliy adabiyotni zararli tendensiyalardan qutulib, taraqqiy etishiga yordam beradi. Bizning dissertatsion ishimiz markaziga qo'yilgan shaxs va jamiyat munosabatlari masalasi aynan Jon Steynbek va Nazar Eshonqul ijodi misolida fundamental tadqiqot doirasida o'rganilgan emas, dunyo ijod sivilizatsiyasida g'arb va sharq adabiy

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<sup>1</sup> Mirziyoev SH. Adabiyot va san'at, madaniyatni rivojlantirish – xalqimiz ma'naviy olamini yuksaltirishning mustahkam poydevoridir. // Xalq so'zi, 2017-yil, 4-avgust.

hamkorligida yuzaga kelgan tutash ildizlarni ilmiy hamjamiyatga tanitishda ko'p qirrali imkoniyatlarni ochib beruvchi yangi yo'nalish sifatida xizmat qiladi.

O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to'g'risida"gi Farmoni, 2017-yil 17-fevraldagi PQ-2789-son "Fanlar akademiyasi faoliyati, ilmiy tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to'g'risida", 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarorlari hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Tadqiqot respublika fan-texnologiyalar hamda innovatsion rivojlanishning I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirish, innovatsion iqtisodiyotni shakllantirish" ustuvor yo'nalishiga muvofiq bajarilgan.

**Muammoning o'rganilganlik darajasi.** Dissertatsiyada jahon adabiyotining taniqli vakili Jon Steynbek va o'zbek adibi Nazar Eshonqul asarlarida shaxs va jamiyatning o'zaro munosabatlari dialektikasi badiiy talqini muammosi tadqiq etiladi.

Nufuzli Nobel mukofoti laureati, amerikalik yozuvchi Jon Steynbek ijodiga qiziqish XX asrning 30-yillari oxiridan boshlangan. Adib hayotlik chog'ida ham, undan keyin ham uning ijodi butun jahon adabiyotshunoslari diqqatini o'ziga tortib keldi. U.French, J.Parini, R.Astro, D.Benson, P.Mak Karti, J.Timmerman, R.Xyuz, A.Uelsh, M.Xarmon, D.Uayat, M.Koliman, K.D.Jonson, P.B. Hay, D.Mak Artur, S.Burked, L.Ouens va E.Loftis singari amerikalik adabiyotshunos olimlar adib ijodiga oid fundamental tadqiqotlar yaratganlar<sup>2</sup>. Jon Steynbek ijodi an'anaviy adabiyotshunoslik bilan bir qatorda psixoanalitik nuqtai nazardan ham, Z.Freyd va

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<sup>2</sup>Richards E. The Challenge of John Steinbeck //North American Review (Summer, 1937); Astro R. Steinbeck's Bittersweet Thursday. N.Y. 1976; Ditsky J. Critical essays on Steinbeck's «The Grapes of Wrath». Boston, 1989; Spilka M. Of George and Lennie and Curley's wife: Sweet Violence in Steinbeck's Eden N.Y. 1984; Benson J.J. The true Adventures of John Steinbeck, Writer. N.Y. 1984; McCarty P. John Steinbeck. N.Y. 1980; French W. John Steinbeck's Fiction Revisited. N.Y. 1994; Parini J. John Steinbeck. II Biography. N.Y. 1995; Benson J.J. Looking for Steinbeck's Ghost. N.Y. 1991; Timmerman J.H. The Dramatic Landscape of Steinbeck's Short Stories. N.Y. 1993; Welsh A. Lancelot at the Crossroads in Malory and Steinbeck. N.Y. 1991;Harmon M. Monterey: Travels With Steinbeck. N.Y. 2002; Colyman M. Why teachers treasure Steinbeck's tales. N.Y. 2002; Wyatt D. Steinbeck's light. N.Y. 2002, Johnson, Claudia Durst. Understanding Of Mice and Men, The Red Pony, and The Pearl: a student casebook to issues, sources, and historical documents. – Conn.: Greenwood Press, 1997. – P.240; High, Peter B. An Outline of American Literature. – USA: Longman, 2000. – P. 256; McArthur, Debra. John Steinbeck: The Grapes of Wrath and Of Mice and Men. – NY.: Marshall Cavendish Benchmark, 2009. – P152; Burkhead, Cynthia. Student Companion to John Steinbeck. – L.: Greenwood Press, 2002. – P.200.; Noble D. Critical Insights. John Steinbeck. – MA.: Salem Press, 2011. – P.414; Loftis Anne. Witnesses to the struggle: imaging the 1930's California labor movement. – Nev.: University of Nevada Press, 1998. – P. 264. Ва x.k.

K.Yung g'oyalarining adib ijodiga ta'siriga ko'ra, shuningdek, Injil va mifologiyaning badiiy sintezi, mikromakon va makromakon paralleli singari spetsifik jihatlardan ham tadqiq etilgan. Jon Steynbek ijodi rusiyazon olim va tadqiqotchilar tomonidan ham bir qadar o'rganilgan.<sup>3</sup>

1963 yilda Jon Steynbekning "Haybatli tog'lar" ("The long Valley")<sup>4</sup> nomli hikoyalar to'plami o'zbek tilida chop etilgan. Keyinchalik "Javohir" ("The pearl") qissasi alohida kitob holida nashr etildi<sup>5</sup>, "Odamlar va sichqonlar" ("Of Mice and Men") dramasi<sup>6</sup> hamda "Karvon" ("The caravan") hikoyasi<sup>7</sup> "Jahon adabiyoti", "Jonni maymoq" ("Johnny Bear") hikoyasi "Tafakkur" jurnallarida chop etildi. Ayni vaqtda Jon Steynbek asarlari sho'ro davridayoq rus tiliga tarjima va nashr qilingani, 2 tomlik, 6 tomlik<sup>8</sup> tanlangan asarlari chop etilgani hamda aksariyat o'zbek o'quvchilari sho'ro davrlaridanoq adib asarlarini rus tilida mutolaa qilish imkoniga ega ekanidan ham kelib chiqsak, Jon Steynbek nomi kitobxonlarimizga juda yaxshi tanish deb ayta olamiz. Tabiiyki, bu hol o'zbek adiblarining Jon Steynbek maktabidan ham ta'sirlanganlar, deyshga asos beradi.

Iste'dodli adib Nazar Eshonqul asarlariga SH. Xolmirzayev, Q. Yo'ldoshev, D.Quronov, H.Karimov, B.Ro'zimuhammad<sup>9</sup> kabi ijodkor va adabiyotshunoslarning tadqiqotlarida munosabat bildirilgan. Adib asarlari milliy nasr muammolariga bag'ishlangan dissertatsiyalarda manba sifatida tanlangan. Adabiyotshunos O.Ganiyeva Jon Steynbek hamda Odil Yoqubov asarlarida inson va jamiyat munosabatlarining tasvirlanishini maxsus o'rgangan.<sup>10</sup> Xususan,

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<sup>3</sup> Батурин С. С. Джон Стейнбек и традиции американской литературы – М.: Художественная литература, 1984. - 351 с.; Мендельсон М. О. Джон Стейнбек // Современный американский роман. М.: Наука, 1964. - С. 269-348.; Мулярчик А. С. Путь Джона Стейнбека к «Гроздьям гнева» (Творчество Стейнбека 20-30-х годов): Автореф. дис. канд. филол. наук. – М., 1964. – 11 с.; Мулярчик А. С. Творчество Джона Стейнбека – М.: Изд-во МГУ, 1963. - 70 с.; Николаева Е. А. Раннее творчество Джона Стейнбека (1929-1938 гг.): Автореф. дис. канд. филол. наук. Л.: 1986 - 4 с.; Федоров А. А. Джон Стейнбек. – М.: Высшая школа, 1965. - 87 с.; Шакирова Н. Художественное функционирование «теории группы» в творчестве Д. Стейнбека 1930-х гг.: автореф. дисс. ... канд. филол. наук. – Уфа, 2006. ва ҳ.к.

<sup>4</sup>Стейнбек Ж. Ҳайбатли тоғлар. – Т.:Маънавият, 1963.

<sup>5</sup>Стейнбек Ж. Жавохир. – Т.: Маънавият, 2000.

<sup>6</sup> Стейнбек Ж. Одамлар ва сичқонлар // Жаҳон адабиёти, 2014 йил, 11-сон.

<sup>7</sup>Стейнбек Ж. Карвон // Жаҳон адабиёти, 1997 йил, 3-сон.

<sup>8</sup>Стейнбек Ж. Избранные произведения. В двух томах. – М.: Художественная литература, 1981; Стейнбек Ж. Собрание сочинений в шести томах. – М., Правда, 1989.

<sup>9</sup>Холмирзаев Ш. Кечирасиз, жаноб Корпенер, вақтим зикроқ! // Ўзбекистон адабиёти ва санъати, 2000 йил 28 июль; Йўлдошев Қ. Ёниқ сўз. –Т.: Янги аср авлоди, 2006; Каримов Ҳ. Бугунги насрнинг хусусияти ва тамойиллари // Шарқ юлдузи. 2010 й., 3-сон.

<sup>10</sup>. Раҳимов А. Ўзбек романи поэтикаси (сюжет ва конфликт): Филол. фан. д-ри ... дисс. – Тошкент, 1993; Солижонов Й. XX асрнинг 80–90-йилларида ўзбек насрида бадий нутқ поэтикаси: Филол.фан. д-ри ... дисс. –Тошкент, 2002; Пардаева З. Ҳозирги ўзбек романчилигининг тараққиёт тамойиллари: Филол. фан. д-ри ... дисс. –Тошкент, 2003; Дониёрова Ш. Истиклол даври ўзбек романларида миллий руҳ ва қахрамон муаммоси: Филол. фан. д-ри ... дисс. –Тошкент, 2012; Якубов И. Мустақиллик даври ўзбек романлари поэтикаси: филология фанлари бўйича фан

olimanning tadqiqotida “The Pear” va “Muqaddas” qissalari badiiyatidagi tipologik jihatlar, “Of Mice and Men” hamda “Billur qandillar” asarlarida inson taqdiriga jamiyat ta’siri ifodasi, “Cannery Row” hamda “Qanot juft bo‘ladi” qissalarida inson va jamiyat munosabatlari tasviri, “The Grapes of Wrath” va “Diyonat” romanlarida qahramon xarakteri shakllanishida jamiyatning o‘rni, “East of Eden” va “Oqqushlar, oppoq qushlar” romanlarida qahramonlar xulq-atvoriga jamiyat fikrining ta’siri, “The Winter of Our Discontent” va “Adolat manzili” romanlaridagi mushtarak jihatlar kabi masalalar qiyosiy aspektda o‘rganilgan. Shuningdek, ayrim tadqiqotlarda boshqa adiblar qatorida Nazar Eshonqul ijodi ham maxsus manba sifatida tanlangan.<sup>11</sup> Ammo Jon Steynbek va Nazar Eshonqul ijodi biror fundamental tadqiqotda maxsus qiyosan o‘rganilmagan.

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<sup>11</sup>Холмуродов А. Ўзбек қиссачилиги: тараққиёт муаммолари: Филол.фан.докт. ...дисс. – Тошкент, 2008; Камилова С. XX аср охири –XXI аср бошлари рус ва ўзбек адабиётида ҳикоя жанри поэтикасининг ривожини: Филол. фан. докт. ...дисс. –Тошкент, 2016; Дўсмұхаммедов Х. Ҳозирги ўзбек ҳикоячилигида бадий тафаккурнинг янгиланиши (80-йилларнинг иккинчи ярми ва 90-йиллар аввалидаги ҳикоялар мисолида): Филол. фан.номз ... дисс. – Тошкент, 1995; Сатторова Г. 90-йиллар ўзбек ҳикоячилигида миллий характер муаммоси: Филол. фан. номз... дисс. – Тошкент, 2002; Рустамова М. Истиклол даври ўзбек қиссаларининг тараққиёт тенденциялари: Филол.фан.номз... дисс. –Тошкент, 2005; Матякупов С. Ҳозирги ўзбек ҳикояларида инсон концепцияси ва шахс бадий талқини: Филол.фан.номз. ... дисс. –Тошкент, 2006; Холдорев Д. Ҳозирги ўзбек қиссаларида бадий услуб муаммоси (Шойим Бўтаев, Назар Эшонкул қиссалари мисолида): Филол. фан. фалс. докт. ...дисс. –Тошкент, 2018; Раджабова Ф. Истиклол даври ўзбек қиссачилигида услуб ва поэтик тил: Филол. фан. фалс. докт. ..дисс. –Тошкент, 2018; Тошпўлатов А. Ўзбек адабиётида новелла жанри ва унинг бадийи (А.Қаҳҳор, Ш. Холмирзаев, Н. Эшонкул ижоди мисолида): Филол. фан. бўйича фалсафа д-ри... дисс. автореф. – Самарқанд, 2018; Холдорев Д. Ҳозирги ўзбек қиссаларида бадий услуб муаммоси (Шойим Бўтаев ва Назар Эшонкул қиссалари мисолида): Филол. фан. бўйича фалсафа д-ри... дисс. автореф. – Тошкент, 2017; Бурханова Ф. Муаллиф адабий-эстетик қарашлари ва ижодий параллелизм (Назар Эшонкул ва Улуғбек Ҳамдам ижоди мисолида): Филол. фан. бўйича фалс. д-ри... дисс. автореф. – Тошкент,

Shuningdek, I.Sulton, M.Qo‘shjonov, O.Sharafiddinov, U.Normatov, A.Rasulov, B.Nazarov, M.Xolbekov, D.To‘rayev, A.Qosimov, H.Boltaboyev, D.Quronov, B.Karimov, I.G‘aniyev, U.Jo‘raqulov kabi o‘zbek; M.Baxtin, Y.Borev, M.Xrapchenko, L.Chernes, A.Kuzmin, G.Pospelov, V.Xalizev kabi jahon olimlarining ishlaridan nazariy asos sifatida foydalanildi.

**Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta‘lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi.** Tadqiqot Qarshi davlat universiteti Filologiya fakulteti O‘zbek adabiyoti kafedrasining “O‘zbek adabiyotini jahon adabiyoti kontekstida o‘rganish” bo‘yicha rejalashtirgan ilmiy-tadqiqot ishlari doirasida bajarilgan.

**Tadqiqotning maqsadi.** Ikki xil makon va zamonda yashab ijod qilgan adiblar – Jon Steynbek hamda Nazar Eshonqul asarlarini qiyosiy-tipologik yo‘nalishda tadqiq qilish orqali XX asr oxiri – XXI asr boshlarida milliy nasrdagi spetsifik yangilanishlar hamda o‘zbek adabiyotining umumjahon madaniyatiga uyg‘unlashuvini aniqlashdan iborat.

**Tadqiqotning vazifalari:**

adabiy mushtaraklik va adabiy o‘xshashlik, adabiy ta‘sir va taqlid kategoriyalarini nazariy tavsiflash va ularning farqli jihatlarini ochib berish;

Jon Steynbekning o‘zbek madaniy muhitidagi o‘rni (tarjima, tadqiqot) va adabiy ta‘sir masalasini o‘rganish;

milliy prozaga g‘arb badiiy tafakkurining ta‘sirini Nazar Eshonqul ijodi misolida o‘rganish;

tarix va falsafiy-ijtimoiy g‘oyaviylik muammosini ikki xil zamon va makon, ikki xil milliy tafakkur qiyosida tadqiq etish;

Jon Steynbek va Nazar Eshonqul yaratgan obrazlarni ijodkorning falsafiy dunyosi kontekstida ilmiy baholash;

Jon Steynbek va Nazar Eshonqul uslubining o‘xshash va o‘ziga xosligini ochib berish.

J.Steynbek va Nazar Eshonqul asarlaridagi milliy va umuminsoniy qadriyatlar ifodasi tadrijini kuzatish;

shaxs va jamiyat munosabatlarining badiiy interpretatsiyasini ilmiy tadqiq etish orqali Jon Steynbek va Nazar Eshonqul asarlarining ma‘naviy-ma‘rifiy ahamiyatini belgilash.

**Tadqiqotning obyekti** sifatida Jon Steynbek hamda Nazar Eshonqul asarlari tanlangan.

**Tadqiqotning predmetini** shaxs va jamiyat munosabatlari badiiy talqinining tarixiy va milliy kontekstdagi o‘ziga xosligini aniqlash va jahon adabiyoti manzarasida milliy nasrning istiqbol tamoyillarini belgilash tashkil qiladi.

**Tadqiqotning usullari.** Dissertatsiyada qiyosiy-tipologik, analitik, biografik, kognitiv-diskursiv, badiiy-psixologik va psixoanalitik metodlardan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

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2019; Чулиева Н. Ижодкор маҳорати ва жанр поэтикаси (Назар Эшонқул қиссалари мисолида): филол. фанл. бўйича фалс. д-ри (PhD)дисс. автореф. – Қарши, 2020.

XX asr oxiri - XXI asr boshidagi jamiyatning ijtimoiy-axloqiy muammolari, an'analari va ularning rivojlanishi Jon Steynbek va Nazar Eshonqul asarlarining badiiy kontseptsiyasi, g'oyaviy-axloqiy mohiyati, muallif estetik strategiyasi, tafakkuri, lisoniy elementlarning konstruktiv funktsiyalari orqali namoyon bo'lganligi asoslangan;

har ikkala adib ijodida inson erki, ma'naviy qadriyatlar ustuvorligiga erishish uchun kuyunchaklik, bechora kishilarni qashshoqlik, yo'qsillik botqog'idan chiqarish uchun kurashchanlik g'oyalari, or-nomus, ahdiga, sevgisiga, milliy qadriyatiga chin sadoqat tuyg'ulari va harakatlari kabi motivlarni voqelantirishda muallif tafakkuri, qahramonning shaxsiy muammolari, ma'naviy va psixologik izlanishlari yetakchi o'rin egallashi isbotlangan;

Jon Steynbek va Nazar Eshonqul asarlarida inson va jamiyat munosabatlariaro ziddiyat ichki ruhiy konflikt (qahramon qalbidagi kurashlar, hissiyotlar to'qnashuvi), ijtimoiy konflikt (turli guruhlar o'rtasidagi ziddiyatlar), oilaviy konflikt (oila a'zolari o'rtasidagi mojarolar), shaxsiy-intim konflikt (shaxs va boshqalar manfaati o'rtasidagi kurash) kategoriyalarida namoyon bo'lishi aniqlangan;

bir-biridan keskin tafovutlanuvchi ikki xil makon va zamon, ikki xil milliy tafakkur kesimida inson konseptsiyasi va shaxs erki muammosining badiiy interpretatsiyasi, ijodkor shaxsning mikromuhit va makromuhit voqeligiga munosabati har ikkala adib badiiy asarlarining spesifik tadqiqi asosida dalillangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

adabiy mushtaraklik va adabiy o'xshashlik, adabiy ta'sir va taqlid kategoriyalari nazariy tavsiflangan va ularning farqli jihatlari ochib berilgan;

Jon Steynbekning o'zbek madaniy muhitidagi o'rni (tarjima, tadqiqot) va adabiy ta'sir masalasi o'rganilgan hamda milliy prozaga g'arb badiiy tafakkurining ta'siri Nazar Eshonqul ijodi misolida asoslangan;

tarix va falsafiy-ijtimoiy g'oyaviylik muammosini ikki xil zamon va makon, ikki xil milliy tafakkur qiyosida tadqiq etilib, Jon Steynbek va Nazar Eshonqul yaratgan obrazlar ijodkorning falsafiy dunyosi kontekstida ilmiy baholangan;

Jon Steynbek va Nazar Eshonqul uslubining o'xshash va o'ziga xosligi, ularning asarlaridagi milliy va umuminsoniy qadriyatlar ifodasi tadriji aniqlangan hamda shaxs va jamiyat munosabatlarining badiiy interpretatsiyasini ilmiy tadqiq etish orqali Jon Steynbek va Nazar Eshonqul asarlarining ma'naviy-ma'rifiy ahamiyati belgilangan.

**Tadqiqot natijalarining ishonchliligi** dissertatsiyada muammoning aniq qo'yilganligi, nazariy ma'lumotlarning mavjud ilmiy manbalardan olinganligi, keltirilgan tahlillarning qiyosiy-tipologik, germenevtik, analitik, biografik, kognitiv-diskursiv, badiiy-psixologik va kompleks tahlil usullari vositasida asoslanganligi, ilmiy fikr va xulosalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tuzilmalar tomonidan tasdiqlanganligi bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati Amerika va o'zbek adabiyotida shaxs va jamiyat munosabatlari dialektikasining badiiy talqini materialida falsafiy-badiiy tafakkur taraqqiyoti muammosini yaxlit tadqiq etishga bag'ishlanganligi, chiqarilgan ilmiy xulosalar

o'zbek adabiyotshunosligi fanining taraqqiyot tamoyillarini belgilashda, uning nazariy yo'nalishini aniqlashda hamda muammoni qiyosiy o'rganishda o'ziga xos nazariy ahamiyat kasb etishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati dissertatsiya faktik materiallari va ilmiy xulosalaridan bakalavriat yo'nalishlari va magistratura mutaxassisliklari uchun "Adabiyotshunoslik nazariyasi", "Jahon adabiyoti", "Stilistika" o'quv kurslari, o'rta ta'lim "Adabiyot" o'quv predmeti bo'yicha darslik, o'quv qo'llanma, o'quv-uslubiy qo'llanmalar yaratishda, ma'ruza va seminar mashg'ulotlarini olib borishda, magistrlik ishlarini bajarishda, Amerika adabiyoti tarixidan maxsus kurslar yaratishda foydalanish mumkinligi bilan belgilanadi.

**Tadqiqot natijalarining joriy qilinishi.** Jon Steynbek va Nazar Eshonqul asarlarida shaxs erki va jamiyat munosabatlarining badiiy-falsafiy talqini bo'yicha erishilgan ilmiy natijalar asosida:

XX asr oxiri - XXI asr boshidagi jamiyatning ijtimoiy-axloqiy muammolari, an'analari va ularning rivojlanishi Jon Steynbek va Nazar Eshonqul asarlarining badiiy kontseptsiyasi, g'oyaviy-axloqiy mohiyati, muallif estetik strategiyasi, tafakkuri, lisoniy elementlarning konstruktiv funktsiyalari orqali namoyon bo'lganligi oid nazariy xulosalardan Qoraqalpoq gumanitar fanlar ilmiy tadqiqot institutida bajarilgan FA-F1-G003 "Hozirgi qoraqalpoq tilida funksional so'z yasalishi"; FA-F1-G007 "Qoraqalpoq naql-maqollari lingvistik tadqiqot obyekti sifatida" mavzusidagi fundamental va ilmiy-amaliy loyihalarni bajarishda foydalanilgan (O'zbekiston Fanlar Akademiyasi Qoraqalpog'iston bo'limining 2022-yil 17-yanvardagi №17.01/251-son ma'lumotnomasi). Natijada Jon Steynbek va Nazar Eshonqul asarlarining qiyosiy-tipologik tahlili, adabiy mushtaraklik va adabiy o'xshashlik, adabiy ta'sir va taqlid kategoriyalari nazariy tavsiflangan va ularning farqli jihatlari haqida batafsil ma'lumot olish imkoni yaratilgan;

har ikkala adib ijodida inson erki, ma'naviy qadriyatlar ustuvorligiga erishish uchun kuyunchaklik, bechora kishilarni qashshoqlik, yo'qsillik botqog'idan chiqarish uchun kurashchanlik g'oyalari, or-nomus, ahdiga, sevgisiga, milliy qadriyatiga chin sadoqat tuyg'ulari va harakatlari kabi motivlarni voqelantirishda muallif tafakkuri, qahramonning shaxsiy muammolari, ma'naviy va psixologik izlanishlari yetakchi o'rin egallashi oid ilmiy xulosalardan O'zbekiston Yozuvchilar Uyushmasi Qashqadaryo viloyat bo'limida 2018-2019 yillarda bajarilgan 54-10/104 "Mitti yulduz jilolari yoxud Abdulla Oripov izdoshlari huzurida" mavzusidagi loyiha ishini bajarishda foydalanilgan (O'zbekiston Yozuvchilar uyushmasi Qashqadaryo viloyat bo'limining 2022-yil 21-noyabrdagi №91-son ma'lumotnomasi). Natijada Jon Steynbek va taniqli yozuvchi Nazar Eshonqul asarlarining tahlili misolida milliy nasrda o'tgan asr oxiri – yangi asr boshlarida kuchaygan syujet yaratishdagi tub o'zgarishlarga ilmiy baho berishga erishilgan;

Jon Steynbek va Nazar Eshonqul asarlarida inson va jamiyat munosabatlariaro ziddiyat ichki ruhiy konflikt (qahramon qalbidagi kurashlar, hissiyotlar to'qnashuvi), ijtimoiy konflikt (turli guruhlar o'rtasidagi ziddiyatlar), oilaviy konflikt (oilalar o'rtasidagi mojarolar), shaxsiy-intim konflikt (shaxs

va boshqalar manfaati o'rtasidagi kurash) kategoriyalarida namoyon bo'lishi bilan bog'liq xulosa va natijalardan Qashqadaryo viloyat teleradiokompaniyasining "Diyor" yangiliklar dasturi tomonidan "Najot bilimda" nomli radioeshittirishlari senariysini tayyorlashda foydalanilgan (Qashqadaryo viloyati teleradiokompaniyasining 2021-yil 27-sentyabrdagi №811-son ma'lumotnomasi). Natijada ushbu teleko'rsatuvlar uchun tayyorlangan materiallarning mazmuni mukammallashtirilib, ilmiy dalillarga boy bo'lishiga, ko'rsatuvning ilmiy-ommaboplik xususiyati oshirilishiga imkon yaratilgan. Buning barobarida ushbu teleko'rsatuvlar uchun tayyorlangan materiallarning mazmuni mukammallashtirilib, ilmiy dalillarga boy bo'lishiga, ko'rsatuvning ilmiy-ommaboplik xususiyati oshirilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 7 ta, jumladan, 4 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Tadqiqot mavzusi bo'yicha jami 14 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiya asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 7 ta maqola, jumladan, 4 tasi respublika va 3 tasi xorijiy jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch asosiy bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, 155 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

Tadqiqotning "Kirish" qismida ishning dolzarbligi va zarurati, muammoning o'rganilish darajasi, ilmiy yangiligi, tadqiqotning respublika fan va texnologiyalari rivojlanishining asosiy ustuvor yo'nalishlariga bog'liqligi, obykti, predmeti, metodlari, maqsad va vazifalari aniqlangan, olingan natijalarning ilmiy va amaliy ahamiyati, amaliyotga joriy qilingani, aprobatsiyasi, nashr etilgan ishlar hamda dissertatsiyaning tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning "**Adabiy mushtaraklik va milliy nasr taraqqiyoti**" deb nomlangan dastlabki bobi uch faslni o'z ichiga olgan. Bobning birinchi faslida "Adabiy ta'sir, adabiy mushtaraklik va adabiy o'xshashlik kategoriyalarining nazariy tavsifi" ilmiy muammo sifatida tahlilga tortiladi.

Adabiy an'ana, adabiy ta'sir va novatorlik masalasi jahon adabiyotshunosligining eng dolzarb va muhim tekshirish, o'rganish usullaridan biri hisoblanadi. Adabiy aloqadorlik masalalarida ulkan olim Aleksey Bushmin shunday yozadi: "Turli xalqlar, turfa davrlar adabiyotlarining qiyosiy o'rganilishi alohida olingan yozuvchilar ijodi va asarlari, bular o'rtasidagi aloqadorliklarni o'rganish adabiyotshunoslik fanining muhim tadqiqot metodlaridandir. Bunday aloqadorlik tadqiqi muhim faktlarni, obrazlar va g'oyalar ko'lamini, problematik mavzularni, janriy va uslubiy o'ziga xosliklarni aniqlab, ikki tomon ijodkorining notakrorliklarini aniqlab beradi"<sup>12</sup>

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<sup>12</sup> Бушмин А. Преимственность в развитии литературы. – Ленинград: Худ. литература, 1978. – Стр.125, 127.

Adabiyotlararo, yozuvchi-shoirlararo, konkret ijodkorlararo, g'oyaviy-falsafiy, badiiy mahorat qirralararo, obrazlararo, dunyoqarashlararo tipologik o'xshashliklar, yaqinliklar, hamohangliklar ko'zga tashlanuvchi adabiy hodisalar, misollar – qiyosiy metodning vositalari sanaladi.

O'zaro adabiy aloqadorlik hodisalari tizimida o'rganiladigan, intiladigan, ta'sirlanadigan manba, avvalo, ulkan adabiy muhit sifatida e'tiborli bo'ladi: qadimgi Yunon va Rim adabiyoti, buning Dante, Bokachchodek zabardast adiblari; mumtoz fors-tojik adabiyoti – Firdavsiy, Sa'diy, Hofiz, Jomiydek shoirlari; turkiy xalqlar she'riyati – Yassaviy, Yusuf Anhoniy, Rumi, Nizomiy, Navoiy, Bobir, Mashrab, Fuzuliy, Maxtumquli; ingliz adabiyoti – Shekspir, Bayron, Svift, D.Defo, CH. Dikens; fransuz adabiyoti – Balzak, Mopassan, Flober, Mette, R.Rollan, Stendal; rus adabiyoti – Pushkin, Gogol, Dostoyevskiy, Turgenev, Tolstoy, Sholoxov; ispan adabiyoti – Servantes; xitoy adabiyoti – Lu Sin; yapon adabiyoti – Kovabata, Kabo Abe, K. Oe ... Demak, keyingi izdosh yozuvchi-shoir avvalo o'zidan avvalgi yirik ijodiy maktab yaratgan so'z san'atkoriga intiladi va ulardan o'rganishga, ta'sirlanishga harakat qiladi.

Jahon adabiyotida o'ziga xos ijodiy maktab yaratgan yozuvchilar ancha bor. Fransiyada Flober maktabi bo'lgan. Mopassan shu ijodiy maktabda ta'lim olib ulg'aygan. Germaniyada ulug' yozuvchi Tomas Manning falsafiylikka alohida urg'u bergan maktabi mashhur. Amerikada Mark Tven, O. Genri, Jon Steynbek, Edgar Allan Po, Ernest Xeminguey o'ziga xos ijodiy maktab yaratdilar. Bu maktablar o'zlarining ijodiy izlanishlari va uslubiy betakrorlik izlanishlari va uslubiy o'ziga xosliklari bilan bir-biridan keskin farq qiladi.

Nazar Eshonqul har bir jahonshumul ijodkorga munosabatda o'zining ham adabiy jarayonga, ijod sirlariga, adabiy aloqadorlik yoki adabiy mushtaraklik tamoyillariga bo'lgan munosabatini ham, o'zi havaslangan adabiy hodisalarga ham teran daxldorligini ham beixtiyor ifodalagan bo'ladi. "Uning asarlari texnokratlashgan Amerika hayotining ko'zgusi, zamonaviy AQSH adabiyotining yuksak namunalari hisoblanadi"<sup>13</sup>.

Ma'lum bo'ladiki, Bredberi kabi jahoniy yozuvchining ijodiy shakllanishida necha mashhur ijodkorning ta'sir roli bo'lganligi – bu adabiy aloqadorlikning o'ziga xos hodisasi sanaladi. Xulosa qilish mumkinki, Nazar Eshonqul ijod olami uchun ham bu qonuniyat daxldor masala hisoblanadi.

Keng kitobxonlar qalbidan munosib joy olgan, ijodiy izlanishlari ilg'or jahon adabiyotining eng ilg'or tamoyillari bilan nurlangan iste'dodli adib Nazar Eshonqulning roman, qissa va hikoyalari ham qiyosan o'rganilganda, ularning o'ziga xos va notakror adabiy yutuqlar ekanligiga ishonch hosil qildiradi. R.Bredberining mashhur vatandoshlari "Xeminguey va Steynbekka o'xshamagan adib" sifatida tanila boshlanganligini qayd qilgan Nazar Eshonqulning o'zi ham aslida shunday originallikka, boshqa so'z san'atkorlariga o'xshamaslikka, o'zining betakror adabiy karyerasini yaratishga harakat qiladigan yozuvchi hisoblanadi.

Ko'rinib turibdiki, adabiy yaratuvchanlik hodisalarini qunt bilan aniqlab, ikki yoki undan ko'p yozuvchi-shoir asarlarini qiyosan tadqiq qilishdan maqsad -

<sup>13</sup>Эшонқул Н. Ижод фалсафаси, 2018 йил 123 бет.

ijodkorlar originalligini, o'ziga xosligini taqlid holatida qolib ketgan-ketmaganligini aniqlashdan, ularning betakror adabiy yutuqlarini umumlashtirish asnosida qisqa va aniqlikda yoritib berishga qaror qildik.

Ushbu bobning ikkinchi fasli "Amerika adabiyotida nasr rivoji hamda uning o'zbek milliy nasriga xos umumiylik tamoyillari va o'ziga xosliklari" deb nomlanadi. Amerika adabiyoti dunyo adabiyoti kontekstida o'z o'rnini va o'z mavqeyiga ega bo'lgan eng kuchli va xalqchil adabiyotlardan sanaladi. Garchand boshqa rivojlangan, madaniyati yuksak darajaga ko'tarilgan mamlakatlardan bu borada nisbatan yosh bo'lsa-da, 1779-yili mustaqillikka erishgandan so'nggi davrida keskin taraqqiy etgan AQSH adabiyoti bo'yicha yirik rus adabiyotshunos professori Y.Zasurskiy qayd qilganidek, "Amerikaliklar o'z adabiyotini xalqqa, tarixga, fanga, dinga, siyosiy tashviqotga xizmat qildirish borasida ulug'vor faoliyatga egadirlar. Hayotni mo'tadil qilish, chinakam xalqchil demokratiyani rivojlantirishda Amerika ijodkorlarining zahmati, yuksak badiiy yaratmalari beqiyos ahamiyatga molikdir"<sup>14</sup>.

Amerika progressiv adabiyoti o'zining mavzulari, g'oyaviy-falsafiy pafosi bilan o'zbek adabiyoti bilan mushtarak jihatlarga ham ega.

Amerika adabiyotiga oid nasriy asarlarga xos yetakchi g'oyaviy xususiyatlar kitobxonlar bilan birga ijod ahli uchun ham ancha yaqin, adabiy ilhomlanish manbalaridan biridir. Bu, ayniqsa, istiqlol davri navqiron o'zbek yozuvchilarining dadil izlanishlarida namoyon bo'ladi. Shukur Xolmirzayev, Omon Muxtor kabi nisbatan katta avlod yozuvchilari qatori Erkin A'zamov, Ahmad A'zam, Nurali Qobul, Murod Muhammad Do'st, Asad Dilmurod, Xurshid Do'stmuhammad, Olim Otaxon, Isajon Sulton, Ulug'bek Hamdam, Nazar Eshonqul, Shoyim Bo'tayev, Shahodat Jahonova, Salomat Vafo, G'affor Hotam singari izlanuvchan navqiron yozuvchilarning yaratmalarida G'arb va Amerika adabiyotiga xos ilg'or an'analar, modern yoki postmodern uslubining rang-barang fazilatlari namoyon bo'la boshladi. "Adabiyotning o'z qonunlari va talablari bor, – deb yozadi Nazar Eshonqul. – Ana shu qonunga va talabga bo'ysunmagan asarlar adabiyot bo'lolmaydi. Shulardan eng birinchi talab – adabiyot hamisha ezgulik tarafida bo'lgan va ezgulikni himoya qilgan, ruhni ezgulik tomon boshlagan. Ana shu birlamchi qoidaga amal qilinmagan bo'lsa, bunday asarni adabiyot deb bo'lmaydi"<sup>15</sup>.

Nafaqat o'quvchi, muxlis, balki ijodkor ham adabiyotning bunday mumtoz vazifasini chuqur idrok etib, qo'liga qalam olmog'i lozim. Nazar Eshonqul va uning tengdosh ijodkorlari jahon adabiyotiga xos, jumladan, mashhur Amerika adiblarining jahonda tan olingan fazilatlari ruhida qalam tebratayotganliklari ko'zga tashlanmoqda.

Shu nuqtai nazardan qaraganda, Nazar Eshonqul roman, qissa va hikoyalardagi yangicha tafakkur tizimi, modern adabiy tajribalari, inson erki va ma'naviyati, badiiy mahorat talqinlarida Jon Steynbek, Uilyam Folkner, Jek

<sup>14</sup>Литературная история Соединённых Штатов Америки. Том I. Москва:Прогресс, 197, стр.27.

<sup>15</sup>Эшонқул Н. Ижод фалсафаси ("Мен" дан менгача). — Тошкент: Akadernashr, 2018, 6 бет.

London, O.Genri, Fenimor Kuper, Edgar Allan Po kabi taniqli Amerika adiblariga yaqinligi bilan ham e'tiborni tortadi.

Ayniqsa, Jon Steynbekning jozibali adabiy tasvirlash uslubi, inson ma'naviyati, uning erki masalasida mushtarak, o'xshash jihatlari alohida ahamiyatga ega. Shu ma'noda, iste'dodli adib Nazar Eshonqul ijodi va asarlarining yangi-yangi sifatleri jahoniy adiblar, jumladan, Jon Steynbek ijod olami bilan taqqoslarda yanada o'z betakrorligini namoyon etishi shubhasizdir.

Bobning uchinchi fasli "Jon Steynbekning ijod olami - milliy madaniy muhitda: tarjima, tadqiqot va adabiy ta'sirning ba'zi masalalari" deb nomlangan. Amerika adabiyoti, ayniqsa, monumental nasriy asarlari bilan jahon madaniyati, adabiyoti va san'ati tizimida salmoqli o'rin egallaydi. Amerika nasrining olamshumulligida bu yurtning eng zabardast yozuvchilaridan biri, Xalqaro Nobel mukofoti sohibi Jon Steynbekning xizmati ancha katta. Amerikalik adabiyotshunos professor S.Martin "Kaliforniyalik yozuvchilar" risolasida Kaliforniya shtatidan yetishgan mashhur olimlar, ijodkorlar, arboblilar, aktyorlar orasida ikki ulkan so'z san'atkori – Jek London va Jon Steynbekning barakali ijodi nafaqat Amerika, balki dunyo miqyosida ham muhim va mashhur ekanligini faxrlanib ta'kidlagan va ularning betakror g'oyaviy-badiiy pafosga ega romanlari va qissalarini chuqur tahlil qilgan edi"<sup>16</sup>.

Mazkur faslda inson va uning erki, haq-huquqi, qadri va qadrlining yemirilishi kabi masalalar talqinida Jon Steynbek va Nazar Eshonqul nuqtai nazarida mohiyatan mushtaraklik xususiyatlari asarlari misolida tahlilga tortilgan. Bu boradagi mushtaraklik va o'ziga xoslik Jon Steynbekda burjuaziya, monopoliya muhitidagi haq-huquqsizlik hodisalari bo'lsa, Nazar Eshonqulda SHo'ro mustabid siyosati ostidagi mustamlaka xalqlar boshiga tushgan zulmlar, repressiyalar, milliy-ma'naviy qadriyatlarining, tarixiy va islomiy o'tmishning ta'qiqlanishi shaklida namoyon bo'ladi. "Nafrat uchquni" ("The grapes of wrath") romanidagi mehnatkash va tadbirkor Joudlar bilan "Go'ro'g'li yoxud hayot suvi" (Nazar Eshonqul) romanidagi oddiy xodim N.ning taqdiridagi ko'rguliklar mohiyatan inson xo'rlanishi va haq-huquqi ayovsiz toptalishining namunasi. Jon Steynbek shafqatsiz realistik talqin usulini qo'llagan bo'lsa, Nazar Eshonqul esa xuddi mustabid siyosatning o'ziga o'xshash sirli-yashirin mohiyatga monand, hatto nomini to'liq aytishga botinmagan, balki haqqi bo'lmagan N. ko'rinishida tasvirlagan.

Jon Steynbek erk-erksizlik, bosqinchilik-notenglik jarayonlarini ochiq-oshkora tasvirlasa, Nazar Eshonqul asarlarida bu (qizil imperiya siyosati, kommunistik mafkura senzurasini tufayli) poetik botiniylik libosida, imo-ishoralar, qochirimu majoz kabi shakllarda o'z ifodasini topganidir.

Bundan tashqari mazkur faslda Jon Steynbekning "Jannatdan Sharqqa" romani, "Tortilla tekisligi", "Sichqonlar va odamlar" nomli qissalari ham tahlilga tortilgan. "Jannatdan Sharqqa" romani syujeti va g'oyaviy ko'lamiga asos bo'lgan Traklar va Hammyultonlar oilasining ikki avlodi – aka-uka Adam va Charu,

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<sup>16</sup> Qarang: Стейнбек Ж. Собрание сочинений в шести томах. Том 1. Москва. Издательство "Правда", 1989, стр.3.

shuningdek, Adamning egizak farzandlari Aron va Kallar timsoli hisoblanadi. Bu yerda muallif yana Qobil va Hobil munosabatlari fojeasiga ishora qiladi. Doimiy aks etuvchi inter va intellektual munosabatlar orqali asarda keng ko‘lamli tipik umumiylik effekti yaratilgan. Adib Qobil taqdiri, ruhi, qobillik axloqi va yovuzligi barchamizning vujudimizda mavjuddir, degan ilohiy-falsafiy aqidani talqin qilgan.

**“Jon Steynbek va Nazar Eshonqul asarlarida tarix va falsafiy-ijtimoiy g‘oyaviylik”** deb nomlangan ikkinchi bobning dastlabki faslida “G‘am-tashvishlarimiz” romanida ma‘naviyat va shaxs erki muammosi hamda uning o‘zbek nasri namunalari bilan mushtaraklik jihatlari” o‘rganilgan. 1961 yili yaratilgan “G‘am-tashvishlarimiz” (“The winter of our diskontent”) romani – adibning so‘nggi yirik asari hisoblanadi. 1962-yilning kuzida Jon Steynbekka adabiyot bo‘yicha Xalqaro Nobel mukofoti beriladi. “G‘am-tashvishlarimiz” romani o‘z xarakter mohiyatiga ko‘ra, ijtimoiy-siyosiy, maishiy-psixologik asar sanaladi. Roman markazida turgan Iten Allen Xouli – tashqi tomondan madaniyatli, tartibli, siyosiy-ijtimoiy jihatdan shakllangan obraz. Ammo uning asosiy maqsadi – avvalo o‘zining shaxsiy foydasi, boy-badavlat bo‘lib olish yo‘llarini izlashdan iborat. Bu faylasuf adibning AQShda barcha narsa pul-mablag‘ bilan o‘lchanishi kabi ijtimoiy karyeraning shakllanayotganligi bilan aloqador qarashlari va realistik talqinga doir hayotiy haqiqat in‘ikosi hisoblanadi. Taniqli amerikalik adabiyot tanqidchisi Maksvell Geysparning “Bugungi kunda pul bizning milliy zamonamizda barcha narsaning asosi va yashash manbai bo‘lib bormoqda.”<sup>17</sup> degan qaydi ayni “G‘am-tashvishlarimiz” romani g‘oyaviy-ijtimoiy pafosining o‘zagini belgilagan.

Sotsial-ijtimoiy pafosning kundalik oilaviy-maishiy hayot bilan uyg‘unlikdagi talqinlari “G‘am-tashvishlarimiz” romaniga xos xususiyatlardan biri. Yozuvchi siyosiy mojarolarsiz, ijtimoiy talotuplarsiz ham sotsial masalalar talqiniga erisha olgan.

“She has not wavered, not in the transplanting from Boston Irish tenancy to the old Hawley house on Elm Street. And she never wavered in the slow despondency of my failing business, in the birth of our children, or in the paralysis of my long clerkship. She is a waiter—I can see that now. And I guess she had at lengthy last grown weary of waiting. Never before had the iron of her wishes showed through, for my Mary is no mocker and contempt is not her tool. She has been too busy making the best of too many situations. It only seemed remarkable that the poison came to a head because it had not before.”<sup>18</sup>

“U hatto Xoulining Vyaz ko‘chasidagi eski uyi uchun qadrdon Irland-Boston tuprog‘idan kelganda ham o‘zgarmadi. Uni hech nima o‘zgartira olmadi – mening ishlarimning asta-sekin orqaga ketishi ham, bolalarning tug‘ilishi ham, men baqqollik do‘konida mashaqqatli sotuvchilik ishini qilib yurganimdan buyongi hayotimizning chorasizligi ham. U sabr bilan kuta oladiganlardan, men buni bilaman. Biroq hozir, menimcha, uning bardoshi asta-sekin tugayotganday. Ilgari u hech qachon ko‘nglidagi orzularini oshkor qilmasdi, chunki mening Merim

<sup>17</sup> Қаранг: Стейнбек Дж. Собрание сочинений в шести томах. Том 1., стр. 47.

<sup>18</sup> Steinbeck J. “The Winter of Our diskontent”. English Onlayn Club.com., page.36

tabiatan piching va nafratli ta'nalarga qodir emas. U hech qanday turmush mashaqqatlari oldida bosh egmasdi. Ba'zan unda alam namoyon bo'lsa ham, bu noodatiy bo'lgani uchun ham g'alati ko'rindi.”<sup>19</sup>

Steynbekshunos olim A.Mulyarchikning qayd qilishicha: “Yozuvchi mashhur so'nggi romanida masalaga katta ijtimoiy impuls, yuksak san'atkorlik bilan yondashib, qahramonlari taqdiri bilan bog'liq masalalar talqinida sotsial-psixologik yondashuvga e'tibor beradi. Xouli nafaqat shunchaki ishi yurishmagan, tolesiz, balki u asli munosib darajada Garvard universitetida tahsil ko'rgan bilimli va madaniyatli yigit. U kuchli ishbilarmon boyvachchalar, baxti kulgan boyonlar muhitida o'zini noqulay va allanechuk kamsitilgan banda deb biladi. Xouli shu tariqa sun'iy hayot, munofiq odamlar orasida zamonining olg'ir, nafs o'vorligiga berilgan foydaparastiga aylana boradi”<sup>20</sup>.

Jon Steynbek ijodiy izlanishlariga xos fazilatlar umuminsoniy ma'naviy-axloqiy masalalar, badiiy mahoratdagi jozibali pafos, syujet yoki kompozitsiya, eng muhimi, inson erki masalalari bilan ijodiy mushtarakliklar o'zbek nasri vakillari ijodida ham e'tiborni tortadi.

Nazar Eshonqulda o'zining dadil izlanishlari bilan jahon nasri namunalariga xos fazilatlar in'ikosini kuzatish mumkin. Uning tarixiylik, mifologiya va bugungi ijtimoiy hayot, ilohiy-islomiy motivlar, insoniy taqdirlarni majoziylik-ramziylik asnosida talqin etish bilan bog'liq roman va qissalari, hikoyalari va esselari keng kitobxonlar e'tiboriga sazovor bo'lib kelmoqda.

E'tibor bersak, Jon Steynbek “G'am-tashvishlarimiz” romanida kapital va biznes-foyda muhitidagi oddiy amerikalik kishilarning mute, tushkun hayotini bir qadar ochiqchasiga tasvirlagan. Shu bilan birga, ma'naviyatning, insoniy fazilatlarining barcha narsadan ustunligi va muhimligi g'oyasini ulug'lash maqsadini ko'zlaganligiga guvohmiz.

Nazar Eshonqul romanida esa, mustabid tuzum bandalari qiyofasi bir qadar yopiq-yashirin, ramzlar, majoziy poetika og'ushida talqin etishga harakat qilingan. Mutelik va erksizlik timsoli bo'lgan bechora inson N. deb ataladi. Roman boshlanishidanoq uning bunday tushkun hayoti namoyon bo'ladi. Rahbar N.ni o'lganlar ro'yxatiga qo'shib, o'rniga yangi xodimni ishgayam tayinlaydi. Rasmiyatchilik, qog'ozbozlik, tirik shaxsga emas, balki quruq qog'ozga, yolg'on ma'lumotga ishonish – mustabid tuzum xususiyatlaridan biri.

Erksiz odam qadri chivingayam arzimas jo'n ekanligi talqini bilan yozuvchi bu odam obro'yini oyoqosti qilish – sho'ro tuzumining odatiy hodisasi bo'lganligini ta'kidlagan. Asarda tergov idorasi, bu idoraning kun-tun yuzlab so'roqqa chaqirilganlar bilan g'ij-g'ij ekanligi manzaralarida, yaxshilar ortidan poyloqchilikka qo'yilgan mitti odamlar guruhi, huquq-tartib tizimi va xodimlarini siyosat yo'rig'iga yurishga majbur qiladigan burjuaziya obrazining harakatlari kabi g'ayritabiiy poetik talqinlar ham mustabid tuzum qiyofasining xarakterli jihatlari hisoblanadi. Bunday noinsoniy holatlar romanning “Sud”, “Burunduq”, “Soqchi va olim” kabi boblarida ancha batafsil ochib berilgan. Jamiyat aholisining asosiy

<sup>19</sup> Steйнбек Дж. Том 6, стр. 43.

<sup>20</sup> Мулярчик А. Джон Steйнбек – социальный романист. Steйнбек Дж. Гроздья гнева. Зима тревоги нашей. Романы. –М.: Правда, 1987, стр.93.

qismi tergovga, sudga tortilgani bu yurtning zo‘ravon siyosati barchani jinoyatchiga chiqarib, kun ko‘rish yo‘rig‘i ekanligi haqiqatini bildiradi. Adib qo‘rqituv, nuqul bosim, zug‘umli muhit hosil qilish mazkur zo‘ravon, yakkahokimlikka asoslangan yurt ekanligini badiiylikning keng imkoniyatlari asosida fosh qila olgan.

Bobning ikkinchi fasli “Javohir” va “Momoqo‘shiq” qissalarida inson konsepsiyasi” deb nomlanadi. “Javohir” (“The pearl”) qissasida Amerika yerlarining asl egasi hindular hayoti, bu hayotning haq-huquqdan mosuvo tutqunlik manzaralari kichik bir oila taqdiri misolida qalamga olingan. Asar “Hali yulduzlar nur sochgan”, “Jajji qushlar galasi chug‘urlashib, qanotlarini patirlatishayotgan, dengiz to‘lqinlarining qirg‘oqqa urilib, yengil shovullagani eshitiladigan”, “ko‘rfaz uzra samoda parqu bulutlar qizg‘ish dog‘” singari alvonlanayotgan “sarin tong” pallasi, bu vaqtda oila a‘zolarining uyg‘onishi tasviri bilan boshlanadi. Bu manzaralar, uning bag‘ridagi qadimiy yovvoyi shukuh va go‘zallik o‘quvchi qalbini beixtiyor junbushga soladi. Fikrimizcha, bu so‘lim tasvirlar ortida Jon Steynbekning dardli bir niyati turibdi: shunday go‘zal tabiat farzandlari o‘z yerlarida huquqsiz, hatto oddiy imkoniyat egasi ham emas. Qissa voqealari markazida turgan yosh er-xotin Kino, Xuana hamda ularning jajji go‘daklari Koyotito Jon Steynbek tomonidan g‘oyat bir chaqnoq, serfayz poetik ko‘lamda tasvirlanadi.

“Javohir” – katta boylik odamga yaxshilik va omonlik keltirmasligi ham mumkinligi haqidagi falsafiy aqida tasdig‘i sifatidagi qissa ham hisoblanadi. Aks holda, shu katta foyda-daromad ko‘zlanayotgan g‘aroyib marvarid topilmaganda, begunoh go‘dak Koyotito o‘lmagan bo‘lishi ham mumkin edi. Asar o‘z bag‘rida insoniylik sifatlarini ulug‘lash, boy-boyonlarga xos ikkiyuzlamachilik, foydaparastlik, manmanlik, notenglik illatlarini qattiq qoralash maqsadlarini jamuljam etgan. Qissa poetikasida va umumiy arxitektonikasida adibning navqiron hindu oilasini samimiyat bilan tasvirlash, oqsuyak bosqinchilarning mag‘rur, nopisand qilg‘iliklarini kinoya-nafrat ila fosh etish kabi maqsad-tamoyillari o‘zaro uyg‘unlashib, jiddiy epik talqin ko‘lamini hosil qilgan.

Nazar Eshonqul “Momoqo‘shiq” qissasida keng masshtabda bo‘lmasa-da, kishilararo, fikrlararo, g‘oyalararo konfliktlarni badiiy jihatdan ancha mahorat bilan talqin qila olgan.

“– Siz qiynalyapman dedingiz... qo‘shiq aytish yagona orzum dedingiz... Men esa sizni o‘qitish uchun hamma narsani gaplashib qo‘ydim. Siz faqat borsangiz bo‘ldi – qo‘lingizni sovuq suvga urmaysiz, faqat ovozingizni parvarish qilish bilan mashg‘ul bo‘lasiz; o‘qiysiz, o‘rganasiz, eng muhimi – yaxshi, bilimdon, dardi katta odamlar ichida bo‘lasiz... Istiqbolingiz o‘z qo‘lingizda bo‘ladi...”<sup>21</sup> Shamsi Saloh rosa mulohaza qilgach, Muazzamga sizni qutqarishning yagona yo‘li shu ekan – siz ketishingiz kerak, san‘atni yaxshi tushunadigan odamlar bilan birga bo‘lishingiz kerak. Agar eringiz bu yerdan ketishni istamasa, sizning hech qanday aybingiz yo‘q, siz o‘z baxtingizni izlab ketgan bo‘lasiz, deb

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<sup>21</sup> Н.Эшонкул. Момоқўшиқ. Қисса ва ҳикоялар. — Тошкент.: Ғ.Ғулом номидаги нашриёт-матбаа уйи, 2019. 308-бет.

tushuntiradi va orzulariga erishishga imkoniyat yaratib beradigandek bo‘lib ko‘rinadi.

“– Men hech qayoqqa ketmayman, – dedi Muazzam uning gaplaridan g‘ashi kelgandek, kesib-kesib, – men qiyin deb o‘zimni emas, barcha qishloq ayollarini nazarda tutgandim, lekin hech qachon men sizga baxtsizman deb aytmaganman. Ha, mening qo‘shiqchi bo‘lish yagona orzum edi, biroq nachora, men erimning izmidagi ayolman; unga bo‘ysunishim kerak”<sup>22</sup>

Yozuvchi Muazzam obrazi talqinida hayot haqiqati maromini saqlay olgan. Mabodo u sentimental ruhdagi Shamsi Saloh da‘vatlariga, aslida uning o‘ziga, chiroyli raftoriga g‘oyibona mahliyo bo‘lib, markazga – madaniy muhitga yo‘llayotganiga bo‘ysunib, shu yo‘ldan ketsa, erining noroziligiga e‘tibor bermay, bolasiniyam tashlab, o‘sha markaz tomonga ravona bo‘lganida, hayot mantiqiga, qishloqning sadoqatli va mehnatkash ayoli ma‘naviyatiga tamoman zid ish qilgan va asarning jozibali haqqoniyatiga ham putur yetgan bo‘lardi. “Javohir”dagi Kino bilan Xuana suyukli farzandidan judo qilgan, o‘z hayotlariga ham ajal xavfini solib turgan ko‘rkam va qimmatbaho marvariddan mardona voz kechganlari kabi, olis qishloqning mehnatkash va san‘atkor qizi Muazzam ham suyukli eri va farzandini, dalalari va ekin-tikinlarini san‘atdan kechishi mumkin bo‘lgan dovrudqdan baland qo‘yadi. “Momoqo‘shiq” shu hayotiy haqqoniyligi bilan ham o‘ziga xos teran qissa hisoblanadi.

Nazar Eshonqulning asarlarini, jumladan, “Momoqo‘shiq” qissasini Jon Steynbek badiiy mahorati kontekstida umumiy yo‘riqdagi inson erki, ma‘naviyat, badiiy mahorat unsurlari o‘xshashligida o‘rganish mumkin. Bunday usul Nazar Eshonqulni Jon Steynbekka, uning ijod olamiga bevosita bog‘lab qo‘yish asosida emas, avvalo, Nazar Eshonqul ijodining yutuqlarini, fazilatlarini yanada yaqqolroq aniqlash va ta‘kidlash maqsadi bilan amalga oshiriladi, xolos. “Javohir” va “Momoqo‘shiq” kabi ikki qissani bir-biriga hamohang qilib turadigan omillar, vositalar umumiy yo‘riqda shunday shakllarda zohir bo‘ladi:

- tasvirda lakonizm, lirik ko‘lam, jozibadorlik, his-tuyg‘ularning yorqinligi;
- matnda, qahramonlar hamda hayotiy voqealar talqinida musiqa va qo‘shiq ohanglarining ijrosi yoki shu qo‘shiq tasavvurlaridan foydalanish;
- insoniy hurlik va milliy-ma‘naviy qadriyatlar talqiniga sadoqat;

“Momoqo‘shiq” qissasi, avvalo, nasriy nazmda bitilgan va insoniy go‘zalliklarga, ayol ma‘naviyati va qadriyatlarga sadoqat g‘oyalarini kuylagan, matndagi qo‘shiq taassurotini beradigan lirik-poetik asar ekanligini diqqat markaziga qo‘yish kerak.

Bobning uchinchi fasli “Jon Steynbek va Nazar Eshonqul hikoyalarining g‘oyaviy-poetik o‘ziga xosliklari” deb nomlangan. Bu faslda har ikkala ijodkorning kichik nasriy janr turiga mansub ommabop, o‘ziga xos poetik-uslubiy xususiyatlarga ega asarlari tadqiq etiladi.

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<sup>22</sup> Н.Эшонкул. Момоқўшиқ. Қисса ва хикоялар. . — Тошкент.: Ғ.Ғулом номидаги нашриёт-матбаа уйи, 2019. 308-бет.

Jon Steynbek Mark Tven, O.Genri, Jek London, Uilyam Folkner, Edgar Allan Po, Ernest Xeminguey kabi amerikalik hikoyanavislar qatorida turadigan hikoya ustasi sanaladi. Shu bilan birga, adabiyotshunoslar uni A.Chexov, L.Tolstoy, P.Merime, Mopassan, M.Zoshchenko, R.Tagor, M.Sholoxovdek boshqa xalqlar hikoyanavislari safida ham talqin qiladilar.

Nazar Eshonqulni ham A.Qodiriy, A.Qahhor, S.Ahmad, SH.Xolmirzayev, O'.Umarbekov, E.A'zamov, M.M.Do'st, X.Do'stmuhammad, U.Hamdani, A.A'zam, N.Normat kabi o'zbek nasrida hikoya janriga munosib hissa qo'shgan yozuvchilardan biri deb hisoblaydilar.

Xuddi yirik nasriy asarlarida bo'lganidek, hikoyalarida ham Jon Steynbek va Nazar Eshonqul tarixiy-ijtimoiy va falsafiy muammolarning poetik talqinlarida davrning dolzarb masalalarini, erk va ma'naviyat muammosini notakror ravishda ifodalashga erishganlar.

Matyoqub Qo'shjonov "Hikoyanavislik san'ati" maqolasida shunday yozadi: "Badiiy ijodning imkoniyatlari nihoyatda katta. San'at bunyod bo'lganidan boshlab san'atkorlar ijod qiladilar, lekin bir-birlarini takrorlamaydilar. Har bir san'atkor o'z ovozigacha ega bo'lganidek, har bir san'at asari o'ziga xos yo'l bilan yaratiladi".<sup>23</sup>

Ramziylik, majoziylik modelida inson hayotini, dardlari va quvonchini, ma'naviy olami va milliy qadriyatlarini talqin etish – Nazar Eshonqul ijod karyerasining ham muhim jihatlardan biri.

Nazar Eshonqul o'z asarlarida, jumladan, har qaysisi salmoqli qissaga teng hikoyalarida o'zbek xalqi ma'naviy hayotini ulug'lash, shu ma'naviyatni toptagan mustabid davr illatlarini fosh etish masalalariga faol daxl qiladi. Masalan, uning "Maymun yetaklagan odam" hikoyasi sho'ro davrida erki, huquqi, ma'naviyati toptalgan, o'zida rassomlik iqtidori bo'lgan keksa va ezilgan kishi timsoli haqida. Bu chol misli Jon Steynbek, O.Genri, U.Folkner ijodida uchraydigan burjua olamining kirdikorlari, notenglik va iqtisodiy tanglik qaddini bukib qo'ygan, ayni vaqtda dunyodan va yashashdan tamoman ko'ngli qolgan qariyalar qiyofasini eslatadi. "Haybatli tog'lar"dagi chol obrazi bilan "Maymun yetaklagan odam"dagi mungli chol o'rtasida allanechuk yaqin hamohanglik mavjud. Bu yaqinlik, avvalo, davr ezib tashlagan, qashshoqlikka mahkum etilgan keksa kishilar timsolining o'xshashligida namoyon bo'ladi. Amerikalik chol tarixiy qadriyatni, ma'naviyatni ota-bobosidan qolgan qilich va qari otni asrashi tarzida, SHO'ro tuzumi jabrini tortgan chol esa buni chizgan suratlari timsolida ifodalaydi. Shu tariqa u bu realistlik suratlar bilan odamlarni totalitar tuzumni bilishga, undan himoyalanihga ogohlantiradi.

Jon Steynbek va Nazar Eshonqul ijodini inson erki va ma'naviyat himoyasi masalalaridagi o'zaro hamohanglik poetikasi yaqinlashtiradi.

Dissertatsiyaning "**Badiiy obraz va uslub muammosi**" deb nomlangan uchinchi bobining birinchi faslida "Ijodkorning falsafiy dunyosi va badiiy obraz dialektikasi" haqida fikr yuritiladi.

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<sup>23</sup>Кўшхонов М. Ҳаёт ва нафосат. – Тошкент: Ф.Фулом номидаги Адабиёт ва санъат нашриёти, 1970, 54-бет.

Har bir ijodkorning falsafiy yoki ijtimoiy, estetik yoki axloqiy qarashlarining ifodasi maroqli, lirik ko‘lamda talqin etilishi obrazlar faoliyati, uslubiy prinsiplari asosida o‘z in‘ikosini topadi. Akademik Izzat Sultonning yozishicha: “Badiiy asarda ozmi-ko‘pmi tafsilot bilan tasvir etilgan personal obraz yoki xarakter deb ataladi. Xarakter (obraz) insonning tipiklashtirilgan va individuallashtirilgan tasviridir. Xarakter ma‘lum davrga, muhitga, kasbga, yoshga, jinsga mansub kishiga xos xususiyatlarni yorqinlik bilan ifoda etadi. Xarakterda yozuvchining kishilarga, hayotga munosabati, hayotiy hodisalarga bergan estetik bahosi yaqqol ko‘rinadi. Xarakter muallif estetik idealini tashuvchidir. Xarakterlar muayyan sotsial-psixologik sharoitda harakat etish natijasida namoyon bo‘ladilar va shakllanadilar”<sup>24</sup>.

“Adabiyotdagi obrazlarning “yaxshilar” va “yomonlar”ga bo‘linishi, o‘quvchida faqat shu taassurotlar uyg‘otishi bugun adabiyot haqidagi jo‘n tasavvur bo‘lib qoldi, – deb yozadi Nazar Eshonqul. – Chunki bugun Rahmon va Shayton o‘rtasidagi kurash odamzodning ichiga ko‘chdi. Ilg‘or adabiyotlar ham endi kurash sahnasini voqealarga emas, zamon kabi o‘ta murakkablashgan odamning ichiga ko‘chirdi: u o‘zi haqidagi tasavvurlari va qarashlari murakkablashgan, xiralashgan odamni tahlil qilishga, odamning o‘ziga o‘zi haqida “bilim” berishga majbur bo‘lyapti. Jannatdan quvilgan odam bugungi kunda o‘zi bilan o‘zi besamar kurashishga, shu kurash orqali yo o‘zini tiklab yuksaklikka ko‘tarilishga, yo tanazzulga botishga mahkum etilgan”<sup>25</sup>. Nazar Eshonqul asarlarida falsafiy, ilohiy, mifologik mushohadakorlik modelida inson erki, ma‘naviyat masalalarini talqin etish o‘ziga xos ahamiyatga ega. Mana, “Ajr” hikoyasi. Ma‘lumki, qiyomat kunida Ollah bergan qismat bo‘yicha bandalarga qilmishlariga binoan jannat, do‘zax, arosat taqdiri taqsimlanadi. Bu Tangrining mukofoti, jazosi va ajri timsolida beriladigan qismat in‘omi sanaladi.

Ijtimoiy voqelikni diniy-falsafiy talqin etish 90-yillarda badiiy tamoyil darajasiga aylandi. “Ajr” hikoyasi buning yorqin misollaridan biridir”<sup>26</sup>.

Uchinchi bobning ikkinchi faslida “Shaxs va jamiyat paradokslarining obrazlar evolyusiyasidagi interpretatsiyasi” adib Jon Steynbek ijodi misolida ochishga harakat qilinadi. Ma‘lumki, O.Genri ijodida ham, Jon Steynbek ijodida ham asarni favqulodda kutilmagan yechim bilan tugallash usuli bu yaratmalarga o‘ziga xos joziba va teranlik, qiziqarlilik bag‘ishlaydi. “Qochoq” (“The Flight”) hikoyasida Pepening kutilmagan qilg‘iligi bilan o‘limga mahkum bo‘lgani kabi, “Odamlar va sichqonlar” (“Of Mice and Men”) da esa san‘at olamida javlon urish umidida kuyib-yonib, ovloq yaylovdan madaniy shaharga yashirin qochib ketayotgan ayol ham sochini silatishdan kutilmaganda bo‘yni sinib o‘lim topadi. Yozuvchi buni puxta san‘atkorlik mahorati bilan mantiqan moslagan. Jon Steynbekning bu kabi mohiyatan sharqona xarakterga ega pandnoma uslubi uning

<sup>24</sup> Izzat Sulton. Adabiyot nazariyasi. –Toshkent:Ўqituvchi, 1980, 191-292-бетлар.

<sup>25</sup> Эшонкул Н. Ижод фалсафаси (“Мен”дан “мен”гача 2). –Тошкент: Akademnashr, 2018, 21-22-бетлар.

<sup>26</sup> Сатторова Г.Ю. 90-йиллар ўзбек ҳикоячилигида миллий характер муаммоси: Филол. фанл. номз. ... дисс. автореферати. –Тошкент, 2002, 13-бет.

barcha asarlarida o‘tkir ijtimoiy-sotsial masalalar talqini bilan uyg‘un shaklda ham namoyon bo‘lishi steynbekshunoslar tomonidan ham ta’kidlangan.<sup>27</sup>

Mustabid tuzumning dahshatlarini, odamkush jinoyatlarini fosh etish Nazar Eshonqul ijodiy izlanishlarining, uning shaxs va jamiyat interpretatsiyasini anglash rakursining muhim jihatini belgilaydi. Olima Gulnoz Sattorova qayd qilgani kabi, “favqulodda holatlar (urush, ochlik, vabo kabi)ning inson psixologiyasiga salbiy ta’sirini ko‘rsatish surunkali tazyiq, zo‘ravonlik, millat ongining tushkunlikka yuz tutishiga sabab bo‘lishini dramatik vaziyatlarda tasvir etish Nazar Eshonqulning “Tobut”, “Og‘riq lazzati”, “Muolaja”, “Bevaqt chalingan bong” hikoyalarida ifoda etiladi”<sup>28</sup>. Binobarin, bunday jabrdiyda, ezilgan bandalar, xarobotlik, zulmat mijozlari – kechagi zo‘ravon sho‘ro siyosatining majoziy uslubdagi in’ikosidir. Ular mavjud ijtimoiy zulmga bo‘ysunmagan, rozi bo‘lmagan bechora-miskinlar, yovuz sotqinlarning badiiy-ramziy interpretatsiyalari sanaladi.

Bobning uchinchi fasli “Ijodkor g‘oyasi, davr va ramziylik” deb nomlanadi. Ushbu faslda Jon Steynbekning “Javohir” (“The pearl”) qissasi, “Haybatli tog‘lar” (“The Long Valley”) hikoyasi, Nazar Eshonqulning “Tobut” hikoyasi tahlili orqali shaxs va davr, inson ma’naviy-ruhiy olamining talqinida har ikkala ijodkor uchun ham ramziylik va majoziylik muhim poetik usul sanalishi, ijodiy izlanishlarida ijtimoiy muhit va inson hayotini ramziy-psixologik, majoziy-falsafiy usulda tasvirlash xususiyati ancha yetakchilik qilganligi tahlilga tortiladi. Taniqli rus adabiyotshunosi, AQSH adabiyoti bo‘yicha yirik olim Albert Belyayevning fikriga ko‘ra, “Jon Steynbek o‘z asarlarida, jumladan, romanlarida ulkan ijtimoiy davr muammolarini, ayrim adabiyotshunoslar (masalan, Xoffman kabi) aytganlaridek, kuchli ritorika, rasmiy da’vat orqali emas, balki betakror va maftunkor badiiy, poetik-ramziy ko‘lamda talqin etadi. Steynbekning mehnat ahllari iztiroblarini, noroziliklarini, bechora va g‘amgin hayotlarini yuksak achinish hamda dardkashlik bilan tasvirlashi jarayonida ijtimoiy davr va shaxs masalasi yuksak gumanistik pafosda istifoda etilgandir”<sup>29</sup>.

“Javohir” mifologik xarakter qissasi oddiy insonlar va manfaat, nafs dunyosining g‘alamislari o‘rtasidagi konflikt poetikasining naqadar teranligi bilan ajralib turadi. Darhaqiqat, Jon Steynbek ijodining salmog‘ini belgilaydigan yuksak badiiy yaratmalarning ta’sirchanligi va ibrati uning shaxs va jamiyat interpretatsiyasi jarayonlarini badiiy haqqoniylik kontekstida talqin etganligi bilan ham belgilanadi. U bunda ramziylikning, majozning, rivoyatning, ertakning, noreal hayotning, xayoliy-fantastik usulning rang-barang poetik imkoniyatlaridan mukammal foydalana olganligi bilan ajralib turadi.

Nazar Eshonqul esa sobiq sho‘ro tuzumi odamlar boshiga solgan ko‘rguliklarni, qizil siyosat va’dalariga ishonib, qattiq adashgan, adoqsiz fojialarga

<sup>27</sup>Леонова Н.Е. Семантика художественного пространства в произведениях Джона Стейнбека. Автореферат дисс. на соиск.уч.степ.кандидат филологических наук. – Москва, 2004, стр.17.

<sup>28</sup> Сатторова Г.Ю. 90-йиллар ўзбек хикоячилигида миллий характер муаммоси. Филол. фанл. номз. ... дисс. автореф. — Тошкент, 2012, 22-бет.

<sup>29</sup>Беляев А.А. Социальный Американский роман 30-х г.г. и буржуазная критика. Издательство «Высшая школа», Москва-1969, стр. 50.

giriftor bo'lgan bandalarning tushkun taqdirini talqin etishda majoz va ramzdan mohirona foydalanganligini kuzatamiz.

“Tobut” hikoyasi shaharlik yosh arxitektor nigohi orqali rivoya qilingan. Uslubda falsafiy, ramziy, majoziy va hatto absurd uslubiy yo'nalishlarning sinkretik ko'rinishi yetakchilik qiladi. Yozuvchi ijodining salmog'ini belgilaydigan yuksak badiiy yaratmalarning ta'sirchanligi va ibrati uning shaxs va jamiyat interpretatsiyasi jarayonlarini badiiy haqqoniylik kontekstida talqin etganligi bilan ham belgilanadi. U bunda ramziylikning, majozning, rivoyatning, ertakning, noreal hayotning, xayoliy-fantastik usulning rang-barang poetik imkoniyatlaridan mukammal foydalana olganligi bilan ajralib turadi.

## XULOSA

1. Jamiyatning barcha sohasi kabi adabiyot-san'at asarlari ham o'zaro ta'sir, bir-birini boyitish asosida vujudga keladi. Bu masalalar “adabiy ta'sir”, “adabiy aloqadorlik” ruknida o'rganiladi. Adabiy mushtaraklik, adabiy o'xshashlik kategoriyalari adabiy asarlarni xolisona o'rganish va baho berish mezoni sanaladi. AQSH va O'zbekiston adabiy munosabatlarini, Jon Steynbek – Nazar Eshonqul asarlari qiyosini ham jahon komparatavistikasining yuqoridagi xolis mezonlari asosida o'rganish maqbul ko'rindi. Bu bevosita bog'lanish, bir yosh yozuvchini katta va mashhur yozuvchiga taqab qo'yish harakati va maqsadi bo'lmay, balki ikki tomon ijodkorining ham adabiy yutuqlarini, iste'dodda notakrorligini aniqlash va ta'kidlash niyatiga aloqador beg'araz qiyosan tadqiq va tahlil tizimi hisoblanadi. Demak, adabiyotshunoslik va adabiy tanqid sohasida AQSH-O'zbekiston adabiy munosabatlari sohasida ikki tomonlama so'z san'atkorlari asarlariga shunday xolisona, siyosiy karyera taqamasdan, adabiy parallellik ruknida o'rganaverish taqozo qilinadi. Va bu betaraf metod o'zbek adabiyotining umuman jahoniy aloqalari tizimida ham erkin qo'llanadigan uslub sifatida qat'iy shakllanishi va foydalanilishi kerak.

2. Amerika adabiyoti namunalari, jumladan, nasriy asarlari XX asrning 30-yillaridan e'tiboran o'zbek tiliga tarjima qilina boshlangan. Roman va qissa, hikoya va novella AQSH adabiyotining yetakchi janrlari bo'lib, bu janrdagi mashhur asarlar bu adabiyotni dunyoga tanitdi. Inson va jamiyat, inson erki, axloqiy-ma'naviy masalalarning chinakam realistik talqinida yuksak san'atkorlik AQSH adabiyoti namunalari xos sifatlardir.

3. Amerikalik jahonshumul adiblar qalamiga mansub g'oyaviy-badiiy mukammal asarlarning adabiy ta'sir, ilhombaxshlik fazilatlaridan tashqari kitobxon xalqimiz, zukko o'quvchilarimiz uchun insonparvarlik, erk, chinakam xalqchil demokratiyani qadriga yetishda, ma'naviyatsizlikka, urushlarga, nafs ovoraligiga qarshi kurashlarda, tadbirkorlik va bozor iqtisodi tamoyillarini asoslashda, halol tijorat, ilm-fan qadri, miskin bandalar manfaati uchun fidoyi bo'lishda ma'lum ma'nodagi ibratli fazilatlarini e'tiborlidir.

4. Jon Steynbek badiiy mahoratining maftunkor kuchi o'zbek yozuvchilari uchun ham begona emas, albatta. Nasriy lirizm tabiat tasviridagi mukammallik, inson erki, miskin bandalar g'amini chekish, inson va ijtimoiy muhit

interpretatsiyasi, ramz va mifopoetika, asarning favqulodda yechim bilan tugallanishi, jinoyatning jazosiz qolmasligi kabi adabiy o'ziga xosliklarda o'zbek yozuvchilari, jumladan, iste'dodli adib Nazar Eshonqul badiiy izlanishlarida parallellik unsurlarini kuzatish mumkin.

5. Nazar Eshonqul jahon adabiyoti va san'atining kuchli bilimdoni, necha jahonshumul ijodkorlar, musavvirlar haqida mazmundor maqolalar, esselar yozgan bo'lsa-da, Amerikaning dunyo biladigan adibi - Jon Steynbek haqida eslamagan bo'lsa-da, komparativistika, adabiy aloqadorlik konsepsiyasi asosida xolis nazar tashlanganda, ular o'rtasida maroqli hamohanglik, g'oyalar hamnafasligi, uslubiy joziba kabi jihatlarda yaqinlik, o'xshashlik e'tiborni tortadi. Binobarin, xolisona va tabiiy adabiy aloqadorlik tizimida o'zidan oldingi yirik san'atkorni shaxsan yozma ravishda e'tirof etish yoki e'tirof etmaslik, eslamaslik, adabiy oziqlanish haqida gapirish yoki gapirmaslik talab etilmaydi. Totalitar tuzum bag'rida Gorkiy yoki Mayakovskiydan ta'sirlanganligi ochiq va batafsil e'tirof etilmasa, adabiy an'ana va novatorlik talqiniga shubha bilan qarash harakati komparativistlik prinsiplari uchun mutlaqo yot narsa. Aslida, yosh yozuvchi yo shoirning notakror yaratmalarining o'ziga xosligi va originalligi boshqa ijodkorlarning ijod mahsullari bilan taqqoslanib tekshirganda yanada yorqin namoyon bo'ladi.

6. Hali Jon Steynbek ijodi, mahorati masalalari bilan, ayniqsa, istiqloq davri yangi o'zbek adabiyoti vakillari asarlari o'rtasida qiyosiy-tipologik tadqiqotlar olib borish uchun mo'l-ko'l adabiy material mavjud.

7. "G'am-tashvishlarimiz" (Steynbek) va "Go'ro'g'li yoxud hayot suvi" (N.Eshonqul) romanlari o'rtasidagi inson erkin uchun, ma'naviy qadriyatlar ustuvorligiga erishish uchun kuyunchaklik, bechora kishilarni qashshoqlik, yo'qsillik botqog'idan chiqarish uchun kurashchanlik g'oyalaridagi o'xshashliklar ularni o'zaro hamohang, ammo alohida notakror yaratmalar sifatida tushunish ishonchini bag'ishlaydi.

8. Steynbekning "Javohir", Nazar Eshonqulning "Momoqo'shiq" qissalaridagi inson erki, har bir kishining maqsad-a'moli va uni ro'yobga chiqarish shaklining o'ziga xosligi ularni yanada original va o'z muhiti milliylikining in'ikosi sifatida ko'rish imkonini beradi. Or-nomus, ahdiga, sevgisiga, milliy qadriyatiga chin sadoqat tuyg'ulari va harakatlari Kino-Xuana ("Javohir") va Otaqul-Muazzam ("Momoqo'shiq") obrazlarini ichdan nurlantirib, o'zaro ma'nan yaqinlashtirib turadi. Bu o'rinda qo'shiq, musiqa, yoqimli ohanglarning qahramonlar hayotida, milliy va ijtimoiy fenomenida bevosita muhim rol o'ynashi kabi jihatlarda ham ular o'zaro mushtarak qalb egalardirlar.

9. Milliy-ma'naviy qadriyatlarni ulug'lash, insonga mehr, imkonsiz, ezilgan kishilarni qo'llab-quvvatlash masalalarida Steynbekning g'oyaviy-falsafiy konsepsiyasi uning ko'plab asarlarida teran tahlil etilgan. Bu muhim g'oya "Haybatli tog'lar" (Steynbek) va "Zulmat saltanatiga sayohat" (N.Eshonqul) hikoyalarining falsafiy-ijtimoiy ma'no-mazmunida bir qadar namoyon bo'ladi. N.Eshonqul bu kabi teran masalalarni ko'pincha sho'ro siyosatidan ziyon ko'rgan, qadri toptalgan shaxslar rakursining badiiy talqinlari jarayonida ko'rsatadi. Qizil siyosatni ulug'lab, oqibatda o'zi e'tiborsizlik va tahqirlash qurboni bo'lgan yozuvchi M. o'zi tug'ilib o'sgan va endilikda bechora-notavon holdagi kekxa ota-

ona bulgʻanch holda yashaydigan uyini “maʼnaviy tanazzul uyi” deb ataydi. Istibdod, nochorlik, qashshoqlik, aldov qurboni boʻlgan yurtning barcha uylari ham shunday “maʼnaviy tanazzul” holiga kelib qolganligini his etamiz. Taniqli yozuvchi M. va uning xonadoni maʼnaviy tanazzul holiga tushgan ekan, bundan totalitar tuzum bagʻridagi oddiy kishilar ahvoli naqadar xarobatga yuz tutganligi ayonlashadi. Yozuvchining muhim muddaosi ham shu maqsad bilan bogʻliq.

10. XX-XXI asrlar jahon adabiyotida mifopoetika, ilohiy va mifologik motivlar, ramz va majozga tayanish, fantastik realizm kabi adabiy uslublardan unumli foydalanish jarayoni kuchaydi. Jon Steynbek, Nazar Eshonqul kabi gʻoyat izlanuvchan, adabiyot olamini yangilash maqsadlari bilan qalam tebratuvchi yozuvchilarning asarlarida ham bu vositalar keng koʻlamda aks eta boshladi. Ularning ijodidagi gʻoyaviy-falsafiy pafosning, ilohiy-mifologik motivlarning kuchayishi va uslubda notakrorlik fazilatlarining namoyon boʻlishi bunday dadil izlanishlar bilan ham bevosita bogʻliqdir.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES  
DSc.03/04.06.2021.Fil.72.03 AT BUKHARA STATE UNIVERSITY**

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**KARSHI STATE UNIVERSITY**

**SHUKUROVA SABOHAT ODILOVNA**

**ARTISTIC AND PHILOSOPHICAL INTERPRETATION OF INDIVIDUAL  
WILL AND PUBLIC RELATIONS IN THE WORKS OF JOHN  
STEINBECK AND NAZAR ESHANKUL**

**10.00.06 – Comparative literary criticism, contrastive linguistics and translation studies**

**DISSERTATION ABSTRACT  
for a Doctor of Philosophy degree (PhD) in PHILOLOGICAL SCIENCES**

**Bukhara – 2023**

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The dissertation is available at the Information-resource center of Bukhara State University, (registration number 295). Address: 200118, Bukhara, M.Iqbol street, 11. Phone: (0365) 221-25-87

The dissertation abstract is distributed on "05" April 2023.

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## INTRODUCTION (thesis annotation)

**Topicality and necessity of the thesis.** In world literature, the relationship between man and society, socio-spiritual connections and conflicts between them has been of great interest since time immemorial, as it expands the possibilities of creating works in a realistic spirit. The priority of the principles of interdiscursiveness and intertextuality in fiction, the factors that created the period and conditions in which the work was created in the composition of the logical chain of events, the observation of the works of Western and Eastern artists from the perspective of human and community relations, the socio-psychological aspects of highlighting social ills in the improvement or decline of the individual. examination is important in strengthening the cultural development, artistic-literary thinking, spiritual-ethical foundations, universal human values of the society.

Based on the nature and potential of literary types and genres in world literature, the relationship between man and society at various periodic stages of the artistic creation process has been thoroughly analyzed in large-scale studies. Literary relations at the end of the 20th - beginning of the 21st century, in which the interaction of man and society is embodied, specific updates in the American and Uzbek prose, providing a realistic interpretation of the main factors of life material, stylistic commonalities of the image, representatives of the two social environments, John Steinbeck and The features of artistic development of Nazar Eshanqul's creative style, the poetic principles of the illumination of human and society relations, socio-psychological factors, features of artistic and stylistic interpretation, the skill of writers, the depiction of heroes, the illumination of ideographic symbols in the skill of choosing and depicting an image, expanding the scope of scientific interpretation in the field of comparative literature, allows to form the concept of artistic time in historical works.

Today, when large-scale reforms are being implemented in our country, comparative literary studies, like all other fields, is enriched with research in accordance with the needs of the time, and strengthening its scientific-theoretical and practical-conceptual foundations is becoming a priority. ... We have absolutely no right to forget that attention to literature, art, and culture is first of all attention to our nation, attention to our future, as our great poet Cholpon said, if literature and culture live, the nation can live."<sup>30</sup> The study of issues such as literary commonality, literary similarity, literary influence, imitation, tradition, and innovation on the example of the work of concrete writers has increased the influence of world literature, and this influence sometimes affects the specific laws of fiction. It is very relevant today, which is also manifested in the form of neglect. The study of this topical issue on the example of concrete literary works will help the national literature to get rid of harmful trends and develop. The issue of the relationship between the individual and society, which is at the center of our dissertation work, was not studied within the framework of fundamental research on the example of the works of John Steinbeck and Nazar Eshonqul, but the

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<sup>30</sup> Mirziyoev Sh. Development of literature, art, and culture is a solid foundation for raising the spiritual world of our people. // People's word, August 4, 2017.

multifaceted possibilities of introducing to the scientific community the common roots that arose in the literary cooperation of the West and the East in the creative civilization of the world. serves as a revealing new direction.

Decree of the President of the Republic of Uzbekistan No. PF-5850 of October 21, 2019 "On measures to fundamentally increase the prestige and status of the Uzbek language as a state language", PQ-2789 of February 17, 2017 - No. "On measures to further improve the activities of the Academy of Sciences, organization, management and financing of scientific research", No. PQ-5117 of May 19, 2021 "Popularization of learning foreign languages in the Republic of Uzbekistan This dissertation research serves to a certain extent in the implementation of the tasks defined in the decisions of "On measures to bring the activity to a new level in terms of quality" and other regulatory legal documents related to this activity.

**Relevant research priority areas of science and developing technology of the Republic.** Dissertation research was carried out in accordance with the priority direction of republican science and technology development I. "Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of innovative economy".

**Problem development status.** In the dissertation, the problem of artistic interpretation of the dialectic of the interaction of the individual and the society in the works of the famous representative of world literature John Steinbeck and the Uzbek writer Nazar Eshonqul is studied.

Interest in the work of the prestigious Nobel laureate, American writer John Steinbeck began in the late 30s of the 20th century. During the life of the writer, and after that, his work attracted the attention of literary experts from all over the world. Fundamentals of the literary work of scientists such as U. French, J. Parini, R. Astro, D. Benson, P. McCarthy, J. Timmerman, R. Hughes, A. Welsh, M. Harmon, D. Wyatt, M. Coliman who created the research.<sup>31</sup> J.Steinbeck's work has been studied from a psychoanalytic point of view as well as traditional literary studies, according to the influence of the ideas of Z.Freud and K.Jung on his

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<sup>31</sup> Richards E. The Challenge of John Steinbeck //North American Review (Summer, 1937); Astro R. Stcinbeck's Bittersweet Thursday. N.Y. 1976; Ditsky J. Critical essays on Steinbeck's "The Grapes of Wrath". Boston, 1989; Spilka M. Of George and Lennie and Curley's wife: Sweet Violence in Steinbeck's Eden N.Y. 1984; Benson J.J. The true Adventures of John Steinbeck, Writer. N.Y. 1984; McCarthy P. John Steinbeck. N.Y. 1980; French W. John Steinbeck's Fiction Revisited. N.Y. 1994; Parini J. John Steinbeck. L Biography. N.Y. 1995; Benson J.J. Looking for Steinbeck's Ghost. N.Y. 1991; Timmerman J.H. The Dramatic Landscape of Steinbeck's Short Stories. N.Y. 1993; Welsh A. Lancelot at the Crossroads in Malory and Steinbeck. N.Y. 1991; Harmon M. Monterey: Travels With Steinbeck. N.Y. 2002; Colyman M. Why teachers treasure Steinbeck's tales. N.Y. 2002; Wyatt D. Steinbeck's light. N.Y. 2002, Johnson, Claudia Durst. Understanding Of Mice and Men, The Red Pony, and The Pearl: a student casebook to issues, sources, and historical documents. – Conn.: Greenwood Press, 1997. – P.240; High, Peter B. An Outline of American Literature. – USA: Longman, 2000. – P. 256; McAthur, Debra. John Steinbeck: The Grapes of Wrath and Of Mice and Men. – NY.: Marshall Cavendish Benchmark, 2009. – P152; Burkhead, Cynthia. Student Companion to John Steinbeck. – L.: Greenwood Press, 2002. – P.200.; Noble D. Critical Insights. John Steinbeck. – MA.: Salem Press, 2011. – P.414; Loftis Anne. Witnesses to the struggle: imaging the 1930's California labor movement. – Nev.: University of Nevada Press, 1998. – P. 264. ва х.к.

literary work, as well as from specific aspects such as the artistic synthesis of the Bible and mythology, the parallel of microspace and macrospace. John Steinbeck's work has been studied to some extent by Russian-speaking scientists and researchers.<sup>32</sup>

In 1963, a collection of short stories by John Steinbeck called "The Long Valley"<sup>33</sup> was published in Uzbek. Later, the short story "Pearl" was published as a separate book<sup>34</sup>, the drama "Men and Mice"<sup>35</sup> and "The Caravan"<sup>36</sup>, "World Literature" and "Johnny Bear" were published in "Tafakkur" magazines. At the same time, judging from the fact that John Steinbeck's works were translated and published into Russian during the Shura era, 2-volume, 6-volume<sup>37</sup> selected works were published, and most Uzbek readers had the opportunity to read literary works in Russian since the time of the Shura, we can say that the name of John Steinbeck is very familiar to our readers. Naturally, this situation gives reason to say that Uzbek writers were also influenced by the school of John Steinbeck.

Nazar Eshonqul is one of the most talented Uzbek writers with his own style. His works were commented on by many literary experts and writers in the studies of creators and literary critics such as Sh.Kholmiraev, K.Yoldashev, D.Kuronov, H.Karimov, B.Rozimuhammad.<sup>38</sup> Writer's works were selected as a source in dissertations devoted to national prose problems. In addition, in some studies, among other writers, N. Eshonqul's work was selected as a special source. However, the works of John Steinbeck and Nazar Eshanqul have not been specifically studied comparatively in any fundamental research. Literary critic O. Ganiyeva specially studied the depiction of human and society relations in the works of John Steinbeck and Odil Yaqubov.<sup>39</sup>In particular, in the scientist's

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<sup>32</sup> Baturin S. S. John Steinbeck and the tradition of American literature - M.: Khudojestvennaya literatura, 1984. - 351 p.; Mendelson M. O. John Steinbeck // Contemporary American novel. M.: Nauka, 1964. - S. 269-348.; Mulyarchik A. S. Put John Steinbeck k "Grozdyam gneva" (Tvorchestvo Steinbeck 20-30-x godov): Autoref. dis. sugar Philol. science - M., 1964. - 11 p.; Mulyarchik A. S. Tvorchestvo John Steinbeck - M.: Izd-vo MGU, 1963. - 70 p.; Nikolaeva E. A. The works of John Steinbeck (1929-1938): Autoref. dis. sugar Philol. science L.: 1986 - 4 p.; Fedorov A. A. John Steinbeck. - M.: Vysshaya shkola, 1965. - 87 p.; Shakirova N. Khudojestvennoe funktsionirovanie «teorii gruppy» v tvorchestve D. Steinbeck 1930-x gg.: autoref. diss. ... kand.philol. science – Ufa, 2006. etc.

<sup>33</sup> Steinbeck J. Long Valley. - T.: Spirituality, 1963.

<sup>34</sup> Steinbeck J. Pearl. - T.: Spirituality, 2000

<sup>35</sup> Steinbeck J. People and mice // World literature, 2014, issue 11.

<sup>36</sup> Steinbeck J. Caravan // World literature, 1997, issue 3.

<sup>37</sup> Steinbeck J. Izbrannye proizvedeniya. V two tomax. - M.: Khudozhestvennaya literatura, 1981; Steinbeck J. Sobranie sochineniy v shesti tomax. - M., Pravda, 1989.

<sup>38</sup> Kholmiraev Sh. Excuse me, Mr. Carpenter, I'm busy! // Literature and art of Uzbekistan, July 28, 2000; Yoldoshev Q. Hot word. - T.: New age generation, 2006; Karimov H. Features and principles of today's prose // Eastern star. 2010, No. 3.

<sup>39</sup> Rahimov A. Poetics of the Uzbek novel (plot and conflict): Filol. science. d-ri ... diss. -Tashkent, 1993; Solijonov Y. Poetics of artistic speech in Uzbek prose in the 80s-90s of the 20th century: Filol.fan. d-ri ... diss. -Tashkent, 2002; Pardaeva Z. Development principles of modern Uzbek novel: Filol. science. d-ri ... diss. -Tashkent, 2003; Doniyorova Sh. The problem of national spirit and hero in Uzbek novels of the period of independence: Philol. science. d-ri ... diss. -Tashkent, 2012; Yakubov I. Poetics of Uzbek novels of the period of independence: Doctor of Science in Philology (DSc) diss. autoref. - Tashkent, 2018; Hamraev K. Poetics of composition in contemporary Uzbek narrative: Philol. science. fake dr. diss. autoref. -Tashkent, 2018; Odilov Sh. The image of our contemporary in Uzbek stories of the following years (70-80 years); Philol. science. nomz... diss. autoref. - Tashkent, 1989; Kenjaeva P. Principles of depicting the hero's psyche in contemporary Uzbek stories: Filol.fan.nomz...diss. -

research, the typological aspects in the art of the short stories "The Pearl" and "The Holy", the expression of the influence of society on human destiny in the works "Of Mice and Men" and "Crystal Chandeliers", in the short stories "Cannery Row" and "Kanot juft boladi" the image of human and society relations, the role of society in the formation of the hero's character in the novels "The Grapes of Wrath" and "Religion", the influence of society's opinion on the behavior of the heroes in the novels "East of Eden" and "Swans, White Birds", "The Issues such as the common aspects of the novels "Winter of Our Discontent" and "The Address of Justice" are studied in a comparative aspect. Also, in some studies, among other writers, the work of Nazar Eshanqul was selected as a special source. However, the works of John Steinbeck and Nazar Eshanqul have not been specially studied in any fundamental research.<sup>40</sup>

Also I. Sultan, M. Koshjanov, O. Sharafiddinov, U. Normatov, A. Rasulov, B. Nazarov, M. Kholbekov, D. Toraev, A. Kasimov, H. Boltaboev, D. Kuronov, B. Karimov, Uzbek like I. Ganiev, U. Jorakulov; The works of world scientists such as M. Bakhtin, Y. Borev, M. Khrapchenko, L. Chernes, A. Kuzmin, G. Pospelov, V. Khalizev were used as a theoretical basis.

**Relevance of the dissertation research with the plans of the scientific-research works of the higher educational institution where the dissertation has been conducted.** The study was carried out within the framework of scientific research activities planned by the Department of Uzbek Literature of the Faculty of

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Tashkent, 2009; Eshmatova Yu. The artistic interpretation of the female psyche in the Uzbek short stories of the period of independence: Filol. science. fake (PhD) Dr. diss. autoref. - Tashkent, 2020; Ulugov A. Osnovnye tendentsii razvitiya sovremennyi Uzbekskii povesti v interpretatsii literaturnoi crite. diss. sugar Philol. science - Tashkent, 1988; Karimov H. The reality of life and the human concept in contemporary Uzbek prose. Philol. science. name ... diss. -Tashkent, 1995; Kobaev Q. Historical truth and artistic skill in Uzbek short stories. Philol. science. name ... diss. Tashkent, 2006; Kholmurodov A. Uzbek short story: problems of development: Filol.fan. d-ri ... diss. -Tashkent, 2008; Rustamova M. Trends in the development of stories of the period of independence: Filol.fan. name ... diss. -Tashkent, 2005; Bobokhanov M. Artistic psychology in contemporary Uzbek short stories. Philol.fan.nomz ... diss. autoref. -Tashkent, 2012; Muradov G'. Problems of the harmony of commonality and uniqueness of the historical novel: Philol. science. PhD (DSc) diss. autoref. - Tashkent, 2018. - B.80; Radjapova F. Style and poetic language in Uzbek short stories of the independence period: Filol.fan. fake.doc (PhD) diss. autoref. Tashkent, 2018; Rasulova U. Uzbek short story of the 20th century (poetic research and principles of development: Phil. science. doctor. (DSc) diss. autoref. - Tashkent, 2020. Ganieva O. Description of human and society relations in the works of John Steinbeck and Odil Yaqubov: Philol. science. phil. Dr. (PhD) diss. autoref. – Bukhara, 2021.

<sup>40</sup> Kholmurodov A. Uzbek short story: problems of development: Filol.fan.doct. ... diss. -Tashkent, 2008; Kamilova S. Development of narrative genre poetics in Russian and Uzbek literature of the late 20th - early 21st centuries: Philol. science. dr. ... diss. -Tashkent, 2016; Dosmuhammedov Kh. Renewal of artistic thinking in contemporary Uzbek storytelling (on the example of stories from the second half of the 80s and early 90s): Filol. science. nomz ... diss. - Tashkent, 1995; Sattorova G. The problem of national character in Uzbek storytelling in the 1990s: Filol. science. nomz... diss. - Tashkent, 2002; Rustamova M. Development trends of Uzbek short stories of the period of independence: Filol.fan.nomz... diss. -Tashkent, 2005; Matyakupov S. Human concept and artistic interpretation of personality in contemporary Uzbek stories: Filol.fan.nomz. ... diss. Tashkent, 2006; Khaldorov D. The problem of artistic style in modern Uzbek short stories (in the case of stories of Shoyim Botaev, Nazar Eshonqul): Philol. science. fake dr. ... diss. -Tashkent, 2018; Radjabova F. Style and poetic language in Uzbek short stories of the period of independence: Philol. science. fake dr. ..diss. -Tashkent, 2018; Toshpolatov A. The genre of novella and its art in Uzbek literature (in the case of works of A. Qahhor, Sh. Kholmiraev, N. Eshonqul): Philol. science. Doctor of Philosophy... diss. autoref. – Samarkand, 2018; Khaldorov D. The problem of artistic style in contemporary Uzbek short stories (in the case of Shoyim Botaev and Nazar Eshonqul short stories): Philol. science. Doctor of Philosophy... diss. autoref. - Tashkent, 2017; Burkhanova F. The author's literary-aesthetic views and creative parallelism (in the case of Nazar Eshonqul and Ulug'bek Hamdam's works): Philol. science. false on d-ri... diss. autoref. - Tashkent, 2019; Chulieva N. Creative skills and genre poetics (as an example of Nazar Eshanqul's stories): Philology. science false on Dr. (PhD) diss. autoref. - Against, 2020.

Philology of Karshi State University on "Study of Uzbek literature in the context of world literature".

**The aim of the research work** is to conduct a comparative-typological study of the works of John Steinbeck and Nazar Eshonqul, writers who lived in two different places and two different times, and to conduct a scientific study of the specific updates in national prose and the integration of Uzbek literature into the world culture in the late 20th and early 21st centuries.

**The tasks of the research work** are as follows:

theoretical description of the categories of literary commonality and literary similarity, literary influence and imitation and to reveal their differences;

to study the place of John Steinbeck in the Uzbek cultural environment (translation, research) and the issue of literary influence;

to study the influence of Western artistic thinking on national prose using the example of Nazar Eshanqul's work;

researching the problem of history and philosophical-social idealism in the comparison of two different times and places, two different national thinking;

scientific evaluation of the images created by John Steinbeck and Nazar Eshanqul in the context of the creator's philosophical world;

revealing the similarity and uniqueness of the style of John Steinbeck and Nazar Eshanqul. Observing the process of expression of national and universal values in the works of John Steinbeck and Nazar Eshanqul;

determining the spiritual and educational significance of the works of John Steinbeck and Nazar Eshanqul through scientific research of the artistic interpretation of the relationship between the individual and society.

**The object of the research work.** The works of John Steinbeck and Nazar Eshankul were chosen as the object of the research.

**The subject of the research work** is to determine the uniqueness of the artistic interpretation of the relationship between the individual and the society in the historical and national context and to determine the perspective principles of the national prose in the landscape of world literature.

**Methods of the research.** Comparative-typological, analytical, biographical, cognitive-discursive, artistic-psychological and psychoanalytical methods were used in the dissertation.

**The scientific novelty of the research is as follows:**

it has been proved the socio-ethical problems, traditions and their development of society at the end of the 20th century - the beginning of the 21st century are manifested through the artistic concept, ideological and moral essence of the works of John Steinbeck and Nazar Eshankul, the author's aesthetic strategy, thinking, and the constructive functions of linguistic elements;

it has been identified that in the works of both writers, the author's thinking, the personal problems of the hero, in the realization of motives such as human will, the desire to achieve the priority of spiritual values, the ideas of struggle to get the poor people out of the mire of poverty, goodness, honor, true loyalty to the covenant, love, and national values, spiritual and psychological research takes a leading place;

it has been determined that in the works of John Steinbeck and Nazar Eshankul, the conflict between human and social relations is internal spiritual conflict (struggle in the hero's heart, conflict of emotions), social conflict (conflicts between different groups), family conflict (conflicts between family members), personal - it manifests itself in the categories of intimate conflict (struggle between the interests of the individual and others);

it has been proved the artistic interpretation of the human concept and the problem of personal will in two different time-spaces, two different national mindsets, and the relationship of the creative person to the reality of the microenvironment and the macroenvironment based on the specific research of the artistic works of both writers.

**The practical results of the research work** are as follows:

the categories of literary commonality and literary similarity, literary influence and imitation are theoretically described and their differences are revealed;

John Steinbeck's place in the Uzbek cultural environment (translation, research) and the issue of literary influence are studied, and the influence of Western artistic thinking on national prose is based on the example of Nazar Eshanqul's work;

the problem of history and philosophical-social idealism is researched in the comparison of two different times and places, two different national mindsets, and the images created by John Steinbeck and Nazar Eshanqul are scientifically evaluated in the context of the creator's philosophical world;

The similarities and uniqueness of the style of John Steinbeck and Nazar Eshanqul, the expression of national and universal values in their works have been determined, and the spiritual and educational significance of the works of John Steinbeck and Nazar Eshanqul has been determined through scientific research of the artistic interpretation of the relationship between individuals and society.

**Authenticity of the research results.** The problem is clearly stated in the dissertation, that theoretical information is obtained from existing scientific sources, that the presented analyzes are based on comparative-typological, hermeneutic, analytical, biographical, cognitive-discursive, artistic-psychological and complex analysis methods, that scientific ideas and conclusions are put into practice, it is explained by the confirmation of the obtained results by the competent structures.

**Scientific and practical value of the research results.** The scientific significance of the research results is that it is dedicated to the comprehensive research of the problem of the development of philosophical and artistic thinking in the material of the artistic interpretation of the dialectic of personality and society in American and Uzbek literature, the scientific conclusions drawn are used to determine the principles of development of the science of Uzbek literary studies, to determine its theoretical direction, and it is explained by the fact that it acquires its own theoretical importance in the comparative study of the problem.

The practical importance of the research results from the factual materials and scientific conclusions of the dissertation for the bachelor's degrees and master's

majors. It is defined by the fact that it can be used in the creation of instructional manuals, lectures and seminars, master's theses, and the creation of special courses on the history of American literature.

**Implementation of the research results.** Based on the scientific results of the artistic-philosophical interpretation of individual will and social relations in the works of John Steinbeck and Nazar Eshankul:

the socio-ethical problems, traditions and their development of society at the end of the 20th century - the beginning of the 21st century are manifested through the artistic concept, ideological and moral essence of the works of John Steinbeck and Nazar Eshankul, the author's aesthetic strategy, thinking, and the constructive functions of linguistic elements. from the theoretical conclusions about FA-F1-G003 Functional sentence formation in the Karakalpak language performed at the Karakalpak Humanities Scientific Research Institute; FA-F1-G007 used in the implementation of fundamental and scientific-practical projects on the subject of Karakalpak proverbs as an object of linguistic research (Reference No. 17.01/251 dated June 10, 2022 of the Karakalpakstan branch of the Academy of Sciences of Uzbekistan) . As a result, the comparative-typological analysis of the works of John Steinbeck and Nazar Eshankul, the categories of literary commonality and literary similarity, literary influence and imitation were theoretically described and it was possible to get detailed information about their differences;

in the works of both writers, the author's thinking, the personal problems of the hero, in the realization of motives such as human will, the desire to achieve the priority of spiritual values, the ideas of struggle to get the poor people out of the mire of poverty, goodness, honor, true loyalty to the covenant, love, and national values, The scientific conclusions about spiritual and psychological research taking the leading place were used in the implementation of the project 54-10/104 "Glows of a Dwarf Star or in the presence of the followers of Abdulla Oripov" carried out in 2018-2019 in the Kashkadarya regional branch of the Writers' Union of Uzbekistan ( Information No. 91 dated November 21, 2022 of the Kashkadarya regional branch of the Writers' Union of Uzbekistan). As a result, on the example of the analysis of the works of John Steinbeck and the famous writer Nazar Eshankul, a scientific evaluation of the radical changes in the creation of the plot that intensified in the end of the last century and the beginning of the new century in national prose was achieved;

in the works of John Steinbeck and Nazar Eshankul, the conflict between human and social relations is internal spiritual conflict (struggle in the hero's heart, conflict of emotions), social conflict (conflicts between different groups), family conflict (conflicts between family members), personal -conclusions and results related to manifestation in the categories of intimate conflict (struggle between the individual and the interests of others) were used by the "Diyor" news program of the Kashkadarya regional television and radio company in the preparation of the script for the radio broadcast "Salvation in knowledge" (811 of the Kashkadarya regional television and radio company dated September 27, 2021 -number reference). As a result, the content of the materials prepared for these TV shows was perfected, it was enriched with scientific evidence, and it was possible to

increase the scientific and popular nature of the show. At the same time, the content of the materials prepared for these TV shows has been improved, enriched with scientific evidence, and the scientific and popular character of the show has been increased.

**Approbation of the research results.** The research results were discussed at 7, including 4 international and 3 national scientific-practical conferences.

**Publication of the research results.** A total of 14 scientific works on the topic of research, including 7 scientific publications recommended to publish the main scientific results of the dissertation of the Higher Attestation Commission of the Republic of Uzbekistan, including 4 in the republic and 3 in foreign journals.

**The outline of the thesis.** The dissertation consists of an introduction, three main chapters, a conclusion, a list of used literature, and it is 166 pages long.

## THE MAIN CONTENT OF THE DISSERTATION

In the "Introduction" part of the research, the relevance and necessity of the work, the level of study of the problem, scientific novelty, the dependence of the research on the main priority directions of the development of science and technology of the republic, the object, subject, methods, goals and tasks are determined, the scientific and practical significance of the obtained results, their implementation in practice, approval, published works and information on the structure of the dissertation.

The first chapter of the dissertation entitled "**Literary commonality and development of national prose**" included three chapters. In the first part of the chapter, "Theoretical description of the categories of literary influence, literary commonality and literary similarity" is analyzed as a scientific problem.

The issue of literary tradition, literary influence and innovation is one of the most relevant and important methods of investigation and study of world literature. On the issues of literary relevance (*literaturnaya preemstvennost*), the great scientist Alexey Bushmin writes: "The comparative study of the literature of different peoples, different eras, the creations and works of writers taken separately, and the study of the relationships between them is one of the important research methods of the science of literature. The study of such a relationship will determine important facts, the scope of images and ideas, problematic topics, genre and stylistic peculiarities, and clarify the uniqueness of the creators of both sides.

The source to be studied, aspired to, and influenced in the system of interrelated literary phenomena is, first of all, noteworthy as a huge literary environment: ancient Greek and Roman literature, such great writers as Dante, Boccaccio; classic Persian-Tajik literature - poets such as Firdavsi, Sa'di, Hafiz, Jami; poetry of Turkic peoples - Yassavi, Yusuf Anhani, Rumi, Nizami, Navoi, Babir, Mashrab, Fuzuli, Makhtumquli; English literature - Shakespeare, Byron, Swift, D. Defoe, Ch. Dickens; French literature - Balzac, Maupassant, Flaubert, Mette, R. Rolland, Stendhal; Russian literature - Pushkin, Gogol, Dostoevsky, Turgenev, Tolstoy, Sholokhov; Spanish literature - Cervantes; Chinese literature - Lu Xin; Japanese literature - Koyabata, Kabo Abe, K. Oe ... So, the next follower

writer-poet first of all aspires to the word artist who created a large creative school before him and tries to learn and be influenced by them.

There are many writers who have created their own creative school in world literature. There was a Flaubert school in France. Maupassant grew up studying in this creative school. In Germany, the school of the great writer Thomas Mann, with special emphasis on philosophy, is famous. In America, Mark Twain, O. Henry, John Steinbeck, Edgar Allan Poe, Ernest Hemingway created a unique creative school. These schools differ sharply from each other in their creative pursuits and methodological originality.

It seems that Nazar Eshanqul, in relation to every world-wide creator, has unwittingly expressed his attitude towards the literary process, the secrets of creativity, the principles of literary connection or literary commonality, and his deep involvement with the literary phenomena he admires. "His works are a mirror of technocratized American life, high examples of modern American literature."

It is known that how many famous artists played an influential role in the creative formation of a world writer like Bradbury - this is a unique phenomenon of literary connection. It can be concluded that this legality is a relevant issue for the world of N. Eshanqul's creativity.

A comparative study of the novels, short stories and stories of the talented writer Nazar Eshanqul, whose creative research is illuminated by the most advanced principles of advanced world literature, who has a well-deserved place in the hearts of a wide readership, can make sure that they are unique and unique literary achievements. Noting that R. Bradbury's famous compatriots began to be known as "a writer unlike Hemingway and Steinbeck", N. Eshanqul himself is actually a writer who tries to create his own unique literary career, not to be like other word artists.

It is clear that the purpose of carefully identifying the phenomena of literary creativity and comparative research of the works of two or more writers-poets is to determine whether the originality and originality of the creators have remained in the state of imitation, and to summarize their unique literary achievements in a short and precise way.

The second part of this chapter is called "Development of prose in American literature and its general principles and peculiarities specific to Uzbek national prose." American literature is considered one of the most powerful and popular literatures, which has its place and position in the context of world literature. Although it is relatively young in this regard compared to other developed countries with a high level of culture, as noted by Y. Zasursky, a major Russian literary critic, professor of American literature, which developed sharply in the last period after gaining independence in 1779, "Americans devote their literature to the people, history, science, and religion. , have a great activity in serving political propaganda.

The hard work and high artistic creations of American artists are of incomparable importance in making life moderate and developing a truly popular democracy.

American progressive literature has common aspects with Uzbek literature with its themes, ideological-philosophical pathos.

The leading ideological features characteristic of the prose works of American literature are one of the sources of literary inspiration that are very close to the readers as well as to the creative people. This is especially evident in the bold researches of modern Uzbek writers of the period of independence. Shukur Kholmiraev, Amon Mukhtar, among the writers of a relatively older generation, Erkin Azamov, Ahmad Azam, Nurali Qabul, Murad Muhammad Dost, Asad Dilmurod, Khurshid Dostmuhammad, Olim Otakhan, Isajon Sultan, Ulug'bek Hamdam, Nazar Eshonqul, Shoyim Botaev, Shahodat Jahanova, Salomat Vafa. , Ghaffar Hotam's works of modern writers like advanced traditions of Western and American literature, modern or postmodern styles began to show. Literature has its own laws and requirements, writes Nazar Eshanqul. Works that do not obey this law and demand cannot be literature. The first requirement of these is that literature has always been on the side of goodness and has protected goodness, initiated the soul towards goodness. If this primary rule is not followed, such a work cannot be called literature.

Not only the reader, admirer, but also the creator should take a pen in his hand, having a deep understanding of such a classic function of literature. It is evident that Nazar Eshanqul and his peers are writing in the spirit of world literature, including world-recognized qualities of famous American writers.

From this point of view, Nazar Eshanqul's novels, short stories and stories have a new system of thinking, modern literary experiences, human will and spirituality, artistic skill interpretations of well-known Americans such as John Steinbeck, William Faulkner, Jack London, O. Henry, Fenimore Cooper, Edgar Allan Poe. attracts attention with his closeness to writers.

Especially John Steinbeck's attractive literary style, common and similar aspects in the issue of human spirituality and will are of particular importance. In this sense, there is no doubt that the new qualities of the creative work of the talented writer Nazar Eshanqul show their uniqueness in comparison with the world of writers, including John Steinbeck.

The third part of the chapter is entitled "The World of John Steinbeck - in a National Cultural Environment: Some Issues of Translation, Research and Literary Influence". In the interpretation of issues such as a person and his will, rights, value and the erosion of value, in the view of J.Steinbeck and N.Eshonqul, it is possible to observe the features of commonality. In J.Steinbeck, the commonality and uniqueness are the injustices in the environment of the bourgeoisie and monopoly, and in N.Eshonqul, the oppressions, repressions, the prohibition of the national-spiritual values, the historical and Islamic past, which befell the colonial peoples under the Shura autocratic policy, are manifested. The scenes in the case of the hard-working and entrepreneur Joudlar in the novel "Spark of Anger" and the ordinary employee N. in the novel "Gorogli or Life Water" (N. Eshonkul) are essentially examples of human humiliation and easy violation of rights. J.Steinbeck used a brutal realistic interpretation method, while N.Eshonqul portrayed the

mysterious-hidden essence, similar to the totalitarian policy itself, in the form of N., who did not dare to say the full name, but had no right.

If Steinbeck openly describes the processes of freedom - lack of freedom, invasion - inequality, in the works of Nazar Eshankul it is expressed (due to the politics of the Red Empire, the censorship of Komafkura) in the form of poetic inwardness, gestures, and metaphors.

John Steinbeck compares with examples of creativity and artistic skills in identifying and highlighting the qualities of the works of the famous writers of the period of independence of Uzbek literature, such as Ulugbek Hamdam, Isajon Sultan, Khurshid Dostmuhammad, Shoyim Botaev, Asad Dilmurod, Ahmad Azam, Murad Muhammad Dost, Ghaffar Hotam. can be learned. Among them, the work of Nazar Eshankul, who is known for his unique works, is more important and has the opportunity to gain scientific knowledge in this regard.

The second chapter of the study is called **"History and Philosophical-Social Ideology in the Works of John Steinbeck and Nazar Eshankul"**. In the first part of the chapter, the problem of spirituality and personal will in the novel "The Winter of our Discontent" and its similarities with examples of Uzbek prose are studied.

John Steinbeck is one of the great novelists not only in American literature, but also in world literature. The novel "The Winter of our Discontent", published in 1961, is the last major work of the writer. In the autumn of 1962, John Steinbeck was awarded the international Nobel Prize for Literature.

According to the essence of its character, the novel "The Winter of our Discontent" is considered a social-political, household-psychological work. In a letter to his friend Paska Ković, the writer explains his concept of the novel as follows:

"This is considered a large-scale example of romantic-artistic prose. It has its own form, its own direction, its own rhythm and, of course, its own important purpose. You know that a bad novel attracts the reader quickly, a mediocre novel affects the reader's sensitivity, and a good novel makes the reader's path clear. I don't know whether this novel fulfills any of these tasks or not, but my intention is that it should illuminate the path of the swindlers, give light.

Steinbeck scholar A. Mulyarchik noted: "In his last famous novel, the writer approaches the issue with a great social impulse, high artistry, and pays attention to the socio-psychological approach in the interpretation of issues related to the fate of his characters. Hawley is not only an unemployed and unskilled person, but he is also a well-educated and cultured young man who actually studied at Harvard University. He considers himself to be an inconvenient and humiliated servant in the environment of powerful businessmen and happy-go-lucky rich men. In this way, Hawley becomes a profiteer of the artificial life, among the hypocritical people of his time, indulged in self-indulgence."

As noted by the literary scientist Natalya Leonova, "John Steinbeck turned the interpretation of spiritual and moral issues that are the leading essence of his creative world into a creative style based on the interpretation of the people and

landscapes of his native California, farmers or ordinary workers and social problems".

The qualities characteristic of John Steinbeck's creative pursuits, universal spiritual and moral issues, attractive pathos in artistic skills, plot or composition, and most importantly, creative commonalities with issues of human will attract attention in the work of representatives of Uzbek prose.

In Nazar Eshanqul, with his bold researches, one can observe the qualities typical of world prose examples. His novels and short stories, stories and essays related to historicity, mythology and today's social life, theological-Islamic motives, interpretation of human destinies on the basis of figurative-symbolism, are attracting the attention of a wide range of readers.

Note that John Steinbeck in his novel "Our Sorrows" quite frankly described the mute, depressed life of ordinary Americans in the environment of capital and business profit. At the same time, we witness that he aims to glorify the idea of the superiority and importance of spirituality and human qualities.

In Nazar Eshanqul's novel, the image of the slaves of the totalitarian regime was tried to be interpreted in a somewhat hidden way, using symbols and metaphorical poetics. N. is a poor person who is the symbol of stupidity and lack of will is called from the beginning of the novel, such a depressed life is revealed. The perfect solutions to the problems of human will and spirituality, advanced and deeply artistically analyzed in the novels of famous writers such as John Steinbeck and Nazar Eshonkul, including the novels "The Winter of our Discontent", "Gorogly or life water", are also of special importance due to the thoughts and tasks of Branko Chopich. and gain popularity.

The second part of the chapter is called "The concept of man in the short stories "Pearl" and "Momoqo'shiq". "Pearl" is a story that confirms the philosophical belief that great wealth may not bring good and well-being to a person. Otherwise, the innocent baby Coyotito might not have died, had it not been for the discovery of the strange pearl, which was the prospect of such a great profit. The work contains the goals of glorifying the qualities of humanity, strongly condemning the vices of hypocrisy, selfishness, arrogance, and inequality characteristic of the rich.

Nazar Eshanqul has won the attention of a wide readership as a writer who creatively uses the tradition of methodological and poetic research in advanced world literature with oriental spirituality in his novels, short stories and stories. His short stories "People of War", "Night Fences", "Black Book", "Momoqoshiq" are good and popular examples of the well-developed short story genre in Uzbek prose.

Nazar Eshanqul's works, including the story "Momoqo'shiq", can be studied in the context of John Steinbeck's artistic skill in the general direction of human will, spirituality, artistic skills. Such a method is not based on direct connection of Nazar Eshonkul to John Steinbeck and his creative world, but first of all, it is carried out with the aim of more clearly identifying and emphasizing the achievements and qualities of N.Eshonkul's work. For example, D. Dyurishin, V. Zhirmunsky, A. Bushmin, M. Khrapchenko, M. Koshjanov, who followed the

method of international comparative studies, followed the path of studying both sides of the creator on the basis of equality and impartiality.

The third part of the chapter is called "Ideological-poetic peculiarities of the stories of Steinbeck and Nazar Eshanqul". In this section, the popular works of both artists belonging to the small prose genre and having their own poetic and stylistic features will be researched.

John Steinbeck is considered a story master among American story writers such as Mark Twain, O. Henry, Jack London, William Faulkner, Edgar Allan Poe, and Ernest Hemingway. At the same time, literary critics interpret it among the story writers of other nations, such as A. Chekhov, L. Tolstoy, P. Merime, Maupassant, M. Zoshchenko, R. Tagore, M. Sholokhov.

Nazar Eshanqul is also Uzbek like A. Kadiri, A. Qahhor, S. Ahmad, Sh. Kholmiraev, O'. Umarbekov, E. Azamov, M.M. Dost, Kh. Dostmuhammad, U. Hamdam, A. Azam, N. Normat is considered one of the writers who made a worthy contribution to the narrative genre in his prose.

John Steinbeck and N.Eshanqul in their stories, as well as in their major prose works, have managed to uniquely express the topical issues of the time, the problem of will and spirituality in poetic interpretations of historical, social and philosophical problems.

Matyoqub Koshjanov writes in the article "The Art of Storytelling": "The possibilities of artistic creativity are extremely large. Since the creation of art, artists create, but do not repeat each other. Every work of art is created in its own way, just as every artist has his own voice."

Interpretation of human life, pains and joys, spiritual world and national values in the model of symbolism and figurativeness is one of the important aspects of Nazar Eshanqul's creative career. He also emphasizes this in his interview with Korean literary critic Professor In Gyong Oh.

Nazar Eshanqul in his works, including in his stories, each of which is equal to a weighty story, is actively involved in the issues of glorifying the spiritual life of the Uzbek people and exposing the evils of the totalitarian era that found this spirituality. For example, his story "The Man Led by a Monkey" is about the image of an old and oppressed person who had lost his courage, rights, and spirituality during the Shura era, and who had artistic talent. This old man is reminiscent of the image of the filth of the bourgeois world in the works of John Steinbeck, O.Henry, and W.Faulkner, old people who are bent over by inequality and economic hardship, and at the same time are completely disappointed with the world and life. The works of John Steinbeck and Nazar Eshanqul are brought together by the poetics of mutual harmony in the issues of human will and protection of spirituality.

In the first part of the third chapter of the dissertation, entitled "**Problem of Artistic Image and Style**", thoughts are given on "The Philosophical World of the Creator and the Dialectic of Artistic Image".

The expression of the philosophical or social, aesthetic or moral views of each creator is interpreted in an interesting, lyrical scale, based on the activity of the characters and methodological principles. According to Academician Izzat

Sultan: "A character depicted in more or less detail in a work of art is called an image or a character." Character (image) is a typical and individualized image of a person. Character vividly expresses the characteristics of a person belonging to a certain period, environment, profession, age, gender. The writer's attitude to people, life, and life events is clearly seen in the character. The character is the carrier of the aesthetic ideal of the author. Characters appear and are formed as a result of acting in certain social and psychological conditions.

"The division of characters in literature into 'good' and 'bad', creating only these impressions in the reader, has become a popular idea about literature today," writes Nazar Eshanqul. - Because today the struggle between Rahman and Satan has moved into the human being. Advanced literature also moved the stage of struggle not to the events, but to the person who has become very complicated, like the time: he is forced to analyze the person whose ideas and views about himself are complicated, blurred, to give the person "knowledge" about himself. Today, a person expelled from paradise is condemned to struggle with himself in vain, and through this struggle, either to rise to the heights by restoring himself, or to fall into decline. In Eshanqul's works, the interpretation of the issues of human will and spirituality in the model of philosophical, theological, and mythological observation is of special importance. Here is the story of Ajr. It is known that on the Day of Resurrection, according to the fate given by Allah, the servants will be assigned the fate of paradise, hell, and paradise according to their deeds. It is considered as a gift of destiny in the form of God's reward, punishment and reward.

Religious-philosophical interpretation of social reality became an artistic principle in the 90s. "Ajr" story is one of the bright examples of this."

In the second part of the third chapter, an attempt is made to open "Interpretation of the paradoxes of personality and society in the evolution of images" on the example of the work of the writer John Steinbeck. It is known that both in the work of O. Henry and in the work of John Steinbeck, the way of finishing the work with an extraordinary and unexpected solution gives these creations their own charm, depth, and interest. Just as in the story "The Fugitive" Pepe was sentenced to death by an unexpected act, in "Of Men and Mice" a woman who is on fire and secretly escapes from a lush pasture to a cultural city in the hope of making a breakthrough in the world of art, unexpectedly dies of a broken neck from stroking her hair. The writer has logically adapted it with careful artistry. It has been emphasized by Steinbeck scholars that John Steinbeck's pandnoma style, which has an essentially oriental character, appears in all his works in a harmonious form with the interpretation of acute socio-social issues.

The third part of the chapter is called "Idea of the Creator, Period and Symbolism". According to Albert Belyaev, a well-known Russian literary critic and a major scholar of American literature, "John Steinbeck in his works, including his novels, addressed the great social problems of the era, not through strong rhetoric and formal appeal, as some literary critics (such as Hoffman) say, but in a unique and charming way. interprets in an artistic, poetic-symbolic scale. In the course of Steinbeck's depiction of the sufferings, discontents, poor and sad lives of

working people with great pity and pain, the issue of social era and personality was used with high humanistic pathos.

In fact, the influence and example of high artistic creations, which determine the weight of John Steinbeck's work, are also determined by his interpretation of the processes of interpretation of the individual and society in the context of artistic authenticity. He is distinguished by the fact that he was able to perfectly use the various poetic possibilities of symbolism, metaphor, narrative, fairy tale, unrealistic life, fantasy-fantasy method.

## CONCLUSION

1. Works of literature and art, like all spheres of society, are created on the basis of mutual influence and mutual enrichment. These issues are studied in the column "literary influence", "literary relevance". The categories of literary commonality and literary similarity are considered criteria for objective study and assessment of literary works. It seemed acceptable to study the literary relations between the USA and Uzbekistan, the comparison of the works of John Steinbeck and Nazar Eshonqul based on the above objective criteria of world comparative studies. This is not a direct connection, the act and goal of putting a young writer on a big and famous writer, but a system of impartial comparative research and analysis related to the intention of identifying and emphasizing the literary achievements and uniqueness of the creators of both sides. So, in the field of literary studies and literary criticism, in the field of USA-Uzbekistan literary relations, it is necessary to study the works of bilateral artists in the column of literary parallelism, without attaching such an objective, political career. And this neutral method should be strictly formed and used as a freely applied method in the system of global relations of Uzbek literature as a whole.

2. Samples of American literature, including prose works, have been translated into Uzbek since the 30s of the 20th century. The novel and the short story, the short story, and the short story are the leading genres of American literature, and famous works of this genre have introduced this literature to the world. High artistry in the truly realistic interpretation of human and society, human will, moral and spiritual issues are characteristic qualities of the examples of American literature.

3. In addition to the literary influence and inspirational qualities of the ideologically and artistically perfect works written by American international writers, our reading people, intelligent readers, in valuing humanism, free, truly popular democracy, in the fight against apathy, wars, selfishness, in establishing the principles of entrepreneurship and market economy, honest commerce. , the value of science, his exemplary qualities in a certain sense in being selfless for the benefit of poor people are noteworthy.

4. The charming power of John Steinbeck's artistic skills is certainly not alien to Uzbek writers. Uzbek writers, including the talented writer Nazar Eshanqul, find elements of parallelism in the artistic pursuits of prose lyricism, perfection in the description of nature, human will, suffering of poor slaves, interpretation of human and social environment, symbol and mythopoetics, the completion of the work

with an extraordinary solution, and the fact that crime does not go unpunished. can be observed.

5. Although Nazar Eshanqul is a strong connoisseur of world literature and art, he has written meaningful articles and essays about many international artists and painters, although he did not mention the world-known American writer - John Steinbeck, when viewed objectively based on the concept of comparativism and literary connection, there is an interesting difference between them. closeness, similarity in such aspects as harmony, similarity of ideas, stylistic appeal attract attention. Therefore, in the system of objective and natural literary connection, it is not required to personally acknowledge or not to acknowledge, to remember, to speak or not to speak about the literary nourishment of the great artist before him. Under a totalitarian regime, the act of skepticism about literary tradition and innovative interpretation, without an open and detailed acknowledgment of influence from Gorky or Mayakovsky, is completely foreign to the principles of comparativism. In fact, the uniqueness and originality of the unique creations of a young writer or poet become more evident when they are compared with the creative products of other creators.

6. There is still plenty of literary material to conduct comparative-typological research on issues of John Steinbeck's creativity and skills, especially among the works of representatives of the new Uzbek literature of the period of independence.

7. Similarities in the ideas of the novels " The Winter of our Discontent " (Steinbeck) and "Gorogli and Life Water" (N. Eshonqul) for the freedom of a person, to achieve the priority of spiritual values, struggle to get the poor people out of poverty and poverty make them harmonious, but separate. gives the confidence to understand as unique creations.

8. The character of the human will, the goal-deed of each person and the form of its realization in the stories of Steinbeck "Pearl" and Nazar Eshonqul's "Momogoshiq" allow to see them more original and as a reflection of the nationality of their environment. The feelings and actions of true devotion to honor, covenant, love, and national value illuminate the characters of Kino-Juana ("Pearl") and Otaqul-Muazzam ("Momoqoshiq") from the inside and bring them closer to each other. In this place, they are the owners of a common heart, such as the fact that songs, music, and pleasant melodies play an important role in the lives of heroes, national and social phenomena.

9. Steinbeck's ideological-philosophical concept of glorification of national and spiritual values, love for people, support of the impossible, oppressed people is deeply analyzed in many of his works. This important idea is somewhat manifested in the philosophical and social meaning of the stories "The Long Valley" (Steinbeck) and "Journey to the Kingdom of Darkness" (N. Eshonqul). N. Eshonqul shows such deep issues in the course of his artistic interpretations from the point of view of people who have suffered from Shura politics and whose value has been lost. The writer M., who glorified the Red policy and became a victim of neglect and humiliation. He calls the dirty house where he was born and now his old parents, who are poor and infirm, a "house of spiritual decay."We feel that all the houses of the country, which are victims of tyranny, helplessness, poverty,

deception, have become such a state of "spiritual decline". Famous writer M. and since his family has fallen into a state of moral decay, it becomes clear how much the condition of ordinary people under the totalitarian system has become ruined. An important part of the writer is also related to this goal.

10. In the world literature of the 20th-21st centuries, the process of productive use of literary styles such as mythopoeics, divine and mythological motifs, reliance on symbols and metaphors, and fantastic realism intensified. These tools began to be widely reflected in the works of highly sought-after writers such as John Steinbeck and Nazar Eshankul, who waved their pens with the aim of renewing the world of literature. The increase of ideological-philosophical pathos, theological-mythological motives and the manifestation of unique qualities in their work are directly related to such bold researches.

**НАУЧНЫЙ СОВЕТ DSc.03/04.06.2021.Fil.72.03  
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ  
БУХАРСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

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**КАРШИНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**ШУКУРОВА САБОХАТ ОДИЛОВНА**

**ХУДОЖЕСТВЕННО-ФИЛОСОФСКОЕ ОСМЫСЛЕНИЕ  
ИНДИВИДУАЛЬНОЙ ВОЛИ И ОБЩЕСТВЕННЫХ ОТНОШЕНИЙ В  
ТВОРЧЕСТВЕ ДЖОНА СТЕЙНБЕКА И НАЗАРА ЭШАНКУЛЯ**

**10.00.06 – Сравнительное литературоведение, сравнительное языкознание и  
переводоведение**

**АВТОРЕФЕРАТ**  
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**ФИЛОЛОГИЧЕСКИМ НАУКАМ**

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*[Handwritten signature in blue ink]*

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## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Цель исследования** - выявление специфических обновлений национальной прозы в конце XX-начале XXI веков, а также гармонизации узбекской литературы с мировой культурой. Посредством сравнительно – типологического исследования произведений писателей, живших и творивших в двух разных пространствах и временах-Джона Стейнбека и Назара Эшанкула.

**Объект исследования.** В качестве объекта исследования были выбраны произведения Джона Стейнбека и Назара Эшанкула.

**Научная новизна исследования заключается в следующем:**

обосновано, что социально - нравственные проблемы общества конца XX-начала XXI века, традиции и их развитие проявляются через художественную концепцию, идейно-нравственную сущность произведений Джона Стейнбека и Назара Эшонкула, через эстетическую стратегию автора, его мышление, конструктивные функции языковых элементов;

доказано, что в творчестве обоих авторов реализуются такие мотивы, как человеческая свобода, стремление к достижению приоритета духовных ценностей, стремление вывести бедных людей из нищеты, болота бедности, чувства и действия чести, искренней преданности завету, любви, национальным ценностям, а также то, что при этом ведущее место занимает авторское мышление, личностные проблемы, духовные и психологические поиски героя;

выявлено, что в произведениях Джона Стейнбека и Назара Эшонкула конфликт между отношениями человека и общества проявляется в категориях внутреннего психического конфликта (борьба в душе героя, конфликт чувств), социального конфликта (конфликты между различными группами), семейного конфликта (конфликты между членами семьи), личностно-интимного конфликта (борьба между личностью и интересами окружающих);

на основе специфического исследования произведений искусства обоих писателей доказаны художественная интерпретация человеческой концепции и проблемы свободы личности на стыке двух резко отличающихся друг от друга пространств и времен, двух разных видов национального мышления, отношения творческой личности к действительности микросреды и макросреды.

**Внедрение результатов исследования.** На основе научных результатов, полученных по художественно-философской интерпретации отношений личности и общества в работах Джона Стейнбека и Назара Эшонкула:

теоретические выводы о том, что социально - нравственные проблемы общества конца XX-начала XXI века, традиции и их развитие проявляются через художественную концепцию, идейно-нравственную сущность произведений Джона Стейнбека и Назара Эшонкула, через эстетическую стратегию автора, его мышление, конструктивные функции языковых

элементов использованы при выполнении фундаментальных и научно-практических проектов FA-F1-G003 “Функциональное словообразование в современном каракалпакском языке”; FA-F1-G007 “Каракалпакская пословица-поговорка как объект лингвистического исследования” выполненного в Каракалпакском научно-исследовательском институте гуманитарных наук (Справка № 17.01/251 Каракалпакского отделения Академии наук Узбекистана от 17 января 2022 года). В результате был проведен сравнительно-типологический анализ произведений Джона Стейнбека и Назара эшонкула, теоретически описаны категории литературной гармонии и литературного сходства, литературного влияния и подражания, а также дана возможность получить более подробную информацию об их различиях.

научные выводы о том что в творчестве обоих авторов реализуются такие мотивы, как человеческая свобода, стремление к достижению приоритета духовных ценностей, стремление вывести бедных людей из нищеты, болота бедности, чувства и действия чести, искренней преданности завету, любви, национальным ценностям, а также то, что при этом ведущее место занимает авторское мышление, личностные проблемы, духовные и психологические поиски героя использованы при выполнении проектной работы 54-10/104 “*Mitti yulduz jilolari yoxud Abdulla Oripov izdoshlari huzurida*” выполненной в 2018-2019 годах в Кашкадарьинском областном отделении Союза писателей Узбекистана (Справка № 91 Кашкадарьинского областного отделения Союза писателей Узбекистана от 21 ноября 2022 года). В результате на примере анализа произведений Джона Стейнбека и известного писателя Назара эшонкула была достигнута научная оценка а коренных изменений в построении сюжета в национальной прозе, которые усилились в конце прошлого – начале нового веков;

выводы и результаты о том, что в произведениях Джона Стейнбека и Назара эшонкула конфликт между отношениями человека и общества проявляется в категориях внутреннего психического конфликта (борьба в душе героя, конфликт чувств), социального конфликта (конфликты между различными группами), семейного конфликта (конфликты между членами семьи), лично-интимного конфликта (борьба между личностью и интересами окружающих) использованы при подготовке сценария радиопередачи “*Najot bilimda*” новостной программы “Диёр” Кашкадарьинской областной телерадиокомпании (Справка №811 телерадиокомпании Кашкадарьинской области от 27 сентября 2021 г.). В результате содержание материалов, подготовленных для этих телепередач, было усовершенствовано и обогащено научными фактами, что позволило повысить их научно-популярный характер.

**Структура и объем исследования.** Диссертация состоит из введения, трех основных глав, заключения, списка использованной литературы и общий объем работы состоит из 155 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**SPISOK OPUBLIKOVANNIX RABOT**  
**LIST OF PUBLISHED WORKS**

**I bo'lim (I часть; Part I)**

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**II bo'lim (II часть; Part II)**

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